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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, NO. 1646 MAY 26, 1978

Burial or Cremation?

by Nick Spronk Sr.

Mr. Spronk lives in Edmonton, Alta.

May a christian have his dear ones or himself cremated after death? It never occured to me to ask such a question until recently. It seemed only right that a christian would be buried. However, upon asking many fellow members of the Reformed community, there was no one who particularly objected. The answers were not only surprising but appeared to indicate a lack of Biblical knowledge.

One answer was "the body is nothing anyway". Someone else answered "burial is just a custom". Burial is indeed a custom, but not just a custom. Throughout the ages, the Israelites have buried their dead, the Egyptians balmed and buried; the New Testament church had the practice of burial and this ceremony followed into the western world. The Japanese and Hindu, on the other hand, chose cremation. It wasn't until the year 1870 that doctors in England propagated burning for hygenic reasons. In Holland the first cremation was in 1907.

For the unbeliever, death is the end; therefore cremation is no more than an issue of pollution or land usage. Believers who do not object to cremation state that the resurrection is not affected by the way the body is disposed (cremation is a faster form of decomposition than the grave) and we can set no bounds on the Omnipotent One.

But we question not what God can do, rather what does God will us to do! What is the Biblical teaching concerning the treatment of our dead? We, as the church must seek the Lord's will and take a stand.

Abraham bought the field of Machpelah to bury Sarah and to secure a place where, when he dies, his flesh may rest in hope of the future resurrection. In this same hope, Isaac and Jacob were buried there. Joseph had his bones carried out of Egypt 400 years after he died to be buried in the promised land. It is on this very fact that Joseph is listed in the well known chapter on faith. "By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his burial." Hebrews 11:22.

Calvin, in the Institutes, put it this way: "The saints never entertained any doubt that they would one day be the companions of Christ, who transfers his own person all the afflictions by which we are tried, that he may show their quickening power. Nay, under the law, God trained the holy patriarch in this belief, by means of an external ceremony. For to what end was the rite of burial, as we have already seen, unless to teach that new life was prepared for the bodies thus deposited? That custom was not the offspring of superstition, since we see that the Spirit is not less careful in narrating burials than in stating the principal mysteries of faith. Christ commends these last offices as of no trivial importance (Matthew 16:10), and that certainly, for no other reason than just that they raise our eyes from the view of the tomb, which corrupts and destroys all things, to the prospect of renovation.

"Besides, that careful observance of the ceremony of which the patriarchs are praised, sufficiently proves that they found in it a special and valuable help to their faith. Nor would Abraham have been so anxious about the burial of his wife (Genesis 23:4,19), had not the religious view, and something superior to any worldly advantage, been present to his mind; in other words by adorning her body with the insignia of the resurrection, he confirmed his own faith and that of his family.

"A clearer proof of this appears in the example of Jacob, who, to testify to his posterity that even death did not destroy the hope of the promised land, ordered his bones to be carried thither. Had he been clothed with a new body, would it not have been ridiculus in him to give commands concerning a dust which was to be reduced to nothing? Wherefore, if Scripture has any authority with us, we cannot desire a clearer or stronger proof of any doctrine. Even tyros understand this to be the meaning of the words, resurrection, and raising up.

"A thing which is created for the first time cannot be said to rise again; nor could our Saviour have said, "This is the father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). The same is implied in the word sleeping, which is applicable only to the body." (Calvin's Institutes Three, Chap. XXV, 6)

In Deuteronomy 34:5,6 the Lord Himself buried Moses.

On some occasions, the Lord demands burning. Note when this had to be done: "If a man takes a wife and her mother also, it is wickedness; they shall be burned with fire, both he and they, That there may be no wickedness among you." (Leviticus 20:14).

"And the daughter of any priest, if she profanes herself by playing the harlot, profanes her father; she shall be burned with fire." (Leviticus 21:9)

The Lord also gives warning to the ungodly kings that if they did not walk in righteousness, they would not be buried but left in the field to be eaten by the dogs or birds. (I Kings 14:11, I Kings 16:4)

The Old Testament indeed shows by these examples that burial is the way for the believer.

In the New Testament, burial really comes to light in the fact that Jesus Christ himself was dead and buried. In His death and resurrection from the grave, Christ has established a two-fold blessing for us: the deliverance from death to which we are enslaved and the mortification of our flesh.

Lord's Day 16 of the Heidelberg Catechism also puts it beautifully for us as it answers the question why He was buried: "Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

Accordingly, Paul writes to the Corinthians: "That the life also of Jesus may be made manifest in our body."

Calvin explains it this way: "For which reason he (Paul) elsewhere says, "I pray God your whole body and spirit and soul be preserved blameless unto the coming of the Lord Jesus Christ." (I Thessalonians 5:23) He says "body" as well as "spirit and soul", and no wonder: for it were most absurd that bodies which God has dedicated to Himself as temples should fall into corruption without hope of resurrection. What! are they not also members of Christ? Does he not pray that God would sanctify every part of them, and enjoin them to celebrate his name with their tongues, lift up pure hands, and offer sacrifices? That part of man, therefore, which the heavenly Judge so highly honours, what madness is it for any mortal man to reduce to dust without hope of revival? (Calvin's Institutes, Three, Chap. XXV, 7).

The scriptures appear very clear that there will be a resurrection of our flesh and that no new bodies are fabricated.

Thus if we ask the question: Burial or Cremation? it is very clear from the Scriptures what our position has to be! We saw in the Old Testament by the patriarchs who exercised the ceremony of burial for their dear ones, it was an exercise of their faith and hope. The New Testament speaks so clearly about the resurrection of our bodies who are members of Christ and temples of the Holy Spirit; bodies that are sown in dishonour but raised to glory.

What redeemed christian will then humiliate this body which the Lord Jesus Christ will change so as to resemble his glorified body (Philippians 3:2) to an artificial mechanical destruction by fire, which is a symbol of a curse and total destruction? The believer, when he puts his dear ones to rest in the grave, as Christ once was, focuses on Christ and the day of resurrection. Life and death he gives into the hands of the Lord.

By the light of the Word of God, that if it is at all possible, we must bury our dead and surely must not practice cremation. Death is, for the christian, not destruction by a dying to the old and entering into new life.

Burial, yes; cremation, no. Let this be our stand as a church and as believers.

focus

Spreading music

DEBERT, N.S. (CCP)—Marion Settle's mail box is usually full of music — sheet music going out, sheet music coming back.

Mrs. Settle operates Truro Presbytery's music library from her home. The service was started in 1965 for rural junior choirs with limited music resources, but soon spread to senior choirs and finally to town choirs as well. Still, it's the rural choirs that use the library most. Phoning, writing or visiting Mrs. Settle to choose from the 112 selections, they especially appreciate music for occasions or seasons — Christmas, Mother's Day, Easter.

Part of the library financing comes from donations, part from sharing of costs (the library pays the postage on outgoing music; the church pays for its return). Choir festivals in the presbytery have sometimes earmarked funds for the library.

The library has brought the choirs in the presbytery closer together as some donate music that others can borrow. Mrs. Settle hopes for a future event for organists and choir leaders; an extension of the library to other presbyteries and denominations; and an automatic mailing of music samples to groups.

Conference deals with society

The International Association for Reformed Faith and Action is sponsoring a conference which will be held at Reformed Bible College in Grand Rapids, Mich. from Aug. 21-23. Theme for the conference is "God's people as ferment", a biblical view of God's people in society.

Basic to the conference will be a paper on biblical guidelines for Christian involvement in society. Speakers from various lands will deal with several different kinds of societies, such as the secularized, the affluent, the Islamic, the multi-religious, and the totalitarian.

The IARFA conference will be held immediately following the conference of Reformed educational institutions. Among the speakers will be W. Stanford Reid, Bonnie Greene, Philip Hughes, Aaron Kayayan, Bassam Madany and Gordon Spykman.

Registration for the three-day conference, including registration fee, room and food, is $36. Further information is available from Mrs. Gertrude Kok, 1677 Gentian Drive S.E., Grand Rapids, Mich. 49508.

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VIEWPOINT

Memories of a lifetime

Memories. We all have some fond ones tucked away in the back of our minds. Memories of life as newlyweds, memories of those first rough years in Canada, memories of the strife and struggle of the Second World War, memories of the first date.

Most of us have sixty or seventy years of memories stored up in our minds, maybe four score and ten if we are healthy. There is an elderly couple in central Ontario who recently celebrated their 75th wedding anniversary. They were both more than 100 years old. That is a long time to be together and an even longer time to be alive.

What is so amazing is that the days and weeks and months fly by so quickly. Before you know it, you are a parent, then your children have children, and they have children. A lifetime is really short after all.

When you dig into history books, and especially church history, you come to realize just how small your life is in terms of eternity. I just finished reading Rev. W.W.J. Van Oene's book. *Inheritance Preserved*, which looks at the Reformed churches since the early 1800's, from its roots in Holland and development into the United States and Canada.It has an obvious focus on the Canadian Reformed Church roots, but the book puts into focus the development of the church from generation to generation.

When we see our lives and our church life in relation to history, it seems so small yet so significant. When we see the decisions of denominational synods within the context of one or two years then we don't really understand its historical significance for the church of the future.

Our lives are ruled by calendars and by clocks, mainly because God is a God of order and He made the universe in an orderly fashion. The earth rotates every 24 hours and revolves around the sun every 365 days. There are four seasons, each one of them with their peculiarities. You will not see tulips in bloom during winter.

As we think about hours and days and years and ages, and as we reflect on what has happened in our lives, just imagine all the "memories" which God must have of His association with us.

We know that He is not governed by time. For one day is with the Lord as a thousand years, as we read in 2 Peter. His memories are about our short lives here on earth and the lives of our parents. His memories vividly recall the murdering of the six million Jews by Nazi Germany, the fall of the Roman Empire, Jesus' crucifixion and His life on earth before that. It seems like yesterday to Him when Israel crossed the Red Sea (by which baptism was signified), when Noah built his ark, when Cain slew Abel, when Adam and Eve sinned.

It was like yesterday when He created the fish and stars, mountains and oceans, darkness and light. Even before time began, God was there. You know, whenever I read that creation story, I have to pause for a moment after reading Genesis 1:1. "In the beginning, God..." He was there already in the beginning of everything. And He will be there after time stops.

The history of man will one day say: "And when the world was over, God..." except, of course, that nobody will be around to write that final chapter.

Memories. We have so many of them. Our hearts are filled with gladness and sadness when we think back on our lives. But God's "memories" recall every detail of everything that ever happened on this earth or within the entire universe. He is majestic. He still remembers Noah. He is small. He remembers your prayers from last night.

Keith Knight

NEWSVIEWS

by Keith Knight

A day in school for 5-year-olds

Story has it that all-day senior kindergarten could start in the fall in some Toronto schools. Reports seem to indicate that the children at age 5 can handle a full day in school and that teachers have enough for the students to do.

A report by the director of education for the Toronto Board of Education recommends the board start 20 all-day classes for up to 25 children each. It all seems good, common sense. But the board of education is concerned about something which it deems to be much more important; the survival of day care centres.

If you have 500 5-year-olds in kindergarten all day, that means that they will not be sitting around in day care centres...and that would hurt the day care program.

It seems to me that the board of education's primary concern should be for the welfare of the young student, not the survival of day care centres. This concern on the part of the school board reflects attitudes which are alive in our society today. There are a growing number of working mothers which results, in many cases, in bringing their children to neighborhood day care centres for the working day until Mom or Dad is ready to pick them up.

One of those centres is located just around the corner from here. Parents (usually just one parent) bring their child(ren) to the centre at 7:30 a.m. and return again at 5 p.m. More about that some other day.

But the school board's education director expressed concern for the parents in this situation because an all-day kindergarten might not be convenient for the parents. "If some parents are unable or unwilling to arrange care after 3:30 p.m. when classes end, some children could be left unsupervised after school," he said.

Can you imagine 5-year-old children wandering around the schoolyard for an hour or so after school, waiting for one of their parents to pick them up? Seems heartless.

Perhaps it's the over-protective parent in me that wants to see a bit of loving care for these "little darlings". The full-day program would place an emphasis on the development of learning through understanding rather than through the introduction of formal reading programs. It would also include time for story reading, music and indoor or outdoor play.

Some of our Christian schools are already moving in this direction and that is good. Parents should look at what is best for the child, not most convenient for the parents. Covenant children need covenant caring...and that is the responsibility of the parents, not a day care centre.

DATELINE:THE WORLD

by Rev. Johan D. Tangelder

Much bad news never reaches our homes.

Is the U.S. mass media Red controlled? Yes, said Mr. Robert M. Bartell, editor of the Spotlight, a Washington-based militant weekly paper, at a meeting of the World Anti-Communist League in Taipei, Taiwan. What did Mr. Bartell mean with this allegation? He charged that anti-Communist news is "not being made available to the majority of the American people."

He said: "Don't misunderstand me. The information you (the Anti-Communist League) gather, at great expense and effort, is distributed. But the distribution, obviously, is not reaching the vast majority of the American people." He said that there is no market for "anti-Communist stories in the United States on any of the major networks, news services, or the controlled media." He concluded his speech by saying, "I only know that in America there is no shortage of anti-Communist news but there is a drought in the release of anti-Communist news."

Is Mr. Bartell right? I am in no position to say whether he is right or wrong. But this is the question I want to raise. Is there a bias in news coverage? In November 1977, the Washington-based organization Accuracy in the Media, which acts as a watchdog of the media, published the results of a survey they had done on the human rights questions in five countries. The countries were Chile, South Korea, North Korea, Cuba and Cambodia. In 1976 the five most important U.S. media, the New York Times, The Washington Post, and three major television networks: CBS, NBC and ABC gave this interesting coverage of the human rights issues.

The Accuracy in the Media found that during 1976 there were: "137 stories about human rights in Chile; 90 stories about human rights in South Korea; one story about human rights in North Korea, despite the fact that that was the year in which North Korean soldiers made an unprovoked attack on a working party of American soldiers in the demilitarized zone between North and South Korea and axed to death two American officers; seven stories about human rights in Cuba, despite its geographical proximity to the United States; 16 stories about human rights in Cambodia despite the fact that the Cambodian government seems to have killed a million of its people in that year."

The implications of these facts are very serious. They raise questions about fairness. Has the Western press the right to be so selective? Why neglect the human rights issues in Tibet, the remote and mysterious country in the Himalayans, occupied since 1959 by the Communist Chinese? Last year, the Janata party, the party in power in India, sent a telegram to the U.N. Secretary General Kurt Waldheim, requesting that the U.N. resolution concerning human rights in "Tibet be implemented at the earliest possible time."

South East Asia observers claim that some 20,000 to 40,000 Vietnamese troops are operating in Laos. Refugees filtering through communist lines and crossing into Thailand claim that the 60,000 Meo tribal people in the jungle-coated hills of northern Laos, trapped by the offense of tens of thousands of Pathet Lao and Vietnamese troops, are victims of a deliberate campaign of genocide. The reason, they say, is "their refusal to be assimilated into a system that runs counter to their traditional beliefs and unique culture."

How often does the Western press report the atrocities committed in communist controlled nations? You would think that the most significant breaches of human rights are not in Cambodia, Tibet, Laos and North Korea, but In Chile, South Korea, South Africa and the Philippines. Is it because the journalists have freedom to travel within these countries and can have their reports sent abroad?

It may not be very fashionable in this era of detente or co-existence to point to atrocities committed in some of the Communist controlled nations, but press coverage should be accurate and fair. If, in the judgement of reporters, human rights are breached, wherever it may be, whether in South

Africa or Russia, the coverage should be true to fact, honest and to the point. The public needs to be told the whole truth.

LETTERS

Learning to hear at age 70

Dear Sir:

How true what you wrote (Hear the Word, then believe, April 28). The deaf are used as an example for the hearing. "We must not be deaf when it comes to Bible instruction." Right! But that is a solution for the hearing. How about the deaf in the Christian Reformed Church?

I was not born a deaf-mute but since 1949, practically deaf. I can converse with you person to person, three is a crowd. I can never pick up a religious service on TV or the radio. I am beyond the use of a church telephone.

I just sat there in Rochester (N.Y.) Christian Reformed Church, spiritually stone dead, 20 years long. I cannot sing because I cannot keep the tune with the organ. I was deadly bored and lonesome but never showed it in church.

I was four years ago in the hospital in intensive care, could not answer the questions of the doctors because I did not have my hearing aid (glasses) on. My son is a minister in the Presbyterian Church. I never heard his sermons or prayer.

I could never be elected as elder or deacon, and that for me who was always active in the church until age 45, and in business life.

In Grand Rapids there must be lots of people like me, but I never read or heard about a Christian Reformed Church of the deaf, only concerns about the slums.

There are several deaf churches in Rochester but after 20 years in Rochester nobody told me. I had to find out by myself. I met Father Burnworth, the priest of the Episcopal Church of the Deaf, a small deaf church, supported yearly with $25,000 by the members of the Rochester Episcopal Diocese.

I joined. They sent me to the National Technical Institute for the Deaf (university) where they taught me sign language and finger spelling.

I am now a lay reader at the altar, a member of the vestry, and a treasurer of all the Episcopal deaf churches in Western New York. My life changed. At age 70 I had to learn sign language and I can now understand everything. What a blessing! Two years ago I became a confirmed member of the Episcopal Church who understood their challenge that deaf people have and can loose their souls also. I experience much love and fellowship.

I know a small Christian Reformed congregation such as Rochester cannot afford a minister for the deaf only, but in Grand Rapids they could. Or do they really care for the deaf? The most lonesome people, even the blind, will not change with us.

Give it a thought. I know you did not do it purposely, but don't use the deaf as an example but let the Christian Reformed Church do something about it. I am happy that I dared to be different.

This is no criticism of your article, maybe an eyeopener.

Edwin Bruinsma
Rochester, N.Y.

Intimate connection?

Dear Sir:

Rev. Henry Van Andel's letter (C.C. March 17) studiously avoids telling us that the Curriculum Development Centre (CDC) to which he makes reference, is intimately connected with the AACS. He avoids telling us that the CDC is funded by the AACS to the tune of well in excess of $25,000 annually. While he is critical of the Canadian Christian Education Foundation because its directors are supposedly "carefully selected" (to raise funds for Canadian curriculum approved by the NUCS), he fails to tell us that the CDC's curriculum output (which is much more important in terms of philosophical direction than raising funds) is in fact controlled by carefully selected individuals belonging to the AACS.

Reading Rev. Van Andel's letter, and knowing that the AACS wishes to reduce its support of the CDC because of a shortage of funds, I must come to the conclusion that Van Andel's attempts to malign the NUCS and the Canadian Christian Education Foundation was intended only to bring about a shift in funding to the CDC and was certainly not an approach that would induce co-operation.

Finally, it can be said of subsequent letters by Harro Van Brummelen on the same issue, that after one brushes aside the rhetoric of those letters, their author uses the same means to try to obtain recognition of the CDC. Mr. Van Brummelen, while trying to explain his belief in the superiority of the "kuyperian approach" of Canadian educators (?) over the "American pragmatism" used by American educators, uses exactly the latter approach as the means to the goal which he desires.

W.J.B. Korvemaker
London, Ont.

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C.C. and the federation

Dear Sir:

Yesterday (May 10) was a great day for our Christian Reformed Women. We celebrated our 20th anniversary.

But it was 25 years ago that we started to lay the foundation for this. And did you know that your paper was the big machine to start this? The Kingston society felt a need to come into contact with other societies and your paper was the only contact then.

The way we worked was by asking all ladies societies to write to us via your paper. They all responded. We sorted the letters out and wrote an article in your paper, giving all the addresses of the society secretaries. After some time we asked if those societies who were close together could organize a fall rally. This happened in the fall of 1953. The next year, board members and presidents were elected and out of this in 1958, the federation was born.

Yesterday (May 10) Mrs. Freda van Dyk was introduced as vice-president of our federation. It was her mother, Mrs. J. Span, who lived in Kingston then who was our secretary of our society and me as president who started this off.

I don't think that the board knows this in details nor the members. I was always very grateful for the cooperation which your paper gave us and made this all possible.

Mrs. Maria Berghout
Kingston, Ont.

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Evolution theory and frozen mammoths

Dear Sir:

The article "Frozen Mammoths and Catastrophism" (C.C. April 7) needs some clarification.

The author's principle is the uniformitarian principle, which means that earthlayers were formed by gradual processes lasting over millions of years. This means no catastrophies, e.g. a world-wide fossil forming Genesis flood.

But just the same mammoth, which the author mentions in his article, is an example of a mighty violent catastrophe over a great part of the earth in northern regions. This is in total contradiction to the uniformitarian geology of which the author is such a zealous propagandist.

In *Creation Research Society Quarterly, Vol. 14*, June 1977, there is an article entitled "The Catastrophic Deep Freeze of the Berezovka mammoth". In this article the author, Mr. Dillow, demonstrates that this animal must have been killed instantly because there were still beans of leguminoza between its teeth. This happened in mid-summer through a sudden temperature drop of some -150 F. The author's conclusion is: the only explanation for this frozen mammoth is a violent climatic upheaval. The animal was grazing on summer buttercups—in July—when suddenly it was overcome by temperatures over -150F and frozen immediately. The animal never thawed out until it fell out of a river bank in 1901.

This climatic upheaval changed the climatic condition of the tundra to permafrost. This article in the CRS quarterly is very up-to-date (1976) and filled with documentation. Also data from the University of Missouri is mentioned, and data from frozen food experts. This article of 7 pages is too long to discuss here at length. Interested persons can order it from 2717 Cranbrook Rd., Ann Arbor, Mich.

Moreover, about this climatic change lots of information can be found in the books of Velikovski, especially *Earth in Upheaval*. In this book we find described these same catastrophic results in Alaska, etc. This climatic change had influence on the population in northern regions. Snow and frost all summer. Migrations of peoples, etc.

After the Genesis Flood this was one of the greatest catastrophes on earth.

Mr. Menninga, the author of this article in C.C., mentions further the forming of earthlayers — from an uniformitarian point of view, millions of years old. He doesn't reckon with the greatest catastrophe on earth, the Genesis Flood. He is contradicted by Clifford Burdick, in his book, *Canyon of Canyons*. This book sees these earthlayers as the result of the Genesis Flood.

But our people have to see first of all the main point at stake here. This is that this uniformitarian principle is grounded on the evolution theory. And this evolution hypothesis is, in the end, contradicted by the narrative of the creation of the first man in Genesis 1. There is no evolution there. But about that one is still silent.

P.H. Vander Werff
Thamesford, Ont.

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Church Page

Pastoral Pondering

Are our churches apathetic in spirit?

Well, the Schaeffer films are behind us. From discussing them with different people, I find that the reaction concerning the films vary. Some people have really profited from them, and have found them spiritually stimulating and intellectually provocative. Others feel that Schaeffer has been too simplistic in his approach, and hence have been rather disappointed. I can understand the reaction from both sides. However, I do think a positive message did come through, urging the Christian community to be indeed the community of Christ.

In one of the last films Schaeffer described the spirit present in our age as one of apathy. Apathy literally means: lack of feeling or emotion, and hence the "I'm not interested" or "I don't care" spirit, just leave me alone, so I can work out my own thing. Count me out. I don't want to be involved.

I was thinking of that word "apathy" as I was reflecting on last Monday's congregational meeting. True, the meeting went along smoothly, without too many ruffles, but frankly, I was disappointed in the attendance. About ⅓ of the congregation was present, but where was the rest? Perhaps caught by a flu bug called "apathy"? I know it was just a business meeting, as many people may say. But it's the Lord's business! The business of the ministry of God's people in the world. Let's drink from the medicine of the Word, so that we may get rid of this illness called "apathy". It's a word that does not belong in the Christian's vocabulary, as I see it anyway. And I think I too have the Spirit of the Lord.

Sarnia, Redeemer

Yearbook 1978 of the Christian Reformed Church

Total membership of the Christian Reformed Church on Jan. 1, 1977 amounted to 288,024 on Jan. 2, 1978: 287,656 which means a loss of 368 members.

A strange thing is that a loss of members is to be seen in the unorganized churches. They numbered on Jan. 1, 1977 not less than 4,968, but on Jan. 1, 1978 the number was 3,858 which is a loss of 1,110 members. On the contrary looking at the number of the organized chuches you'll see that the gain of members is 742.

The total number of congregations is 714, and about 80 unorganized are listed.

The number of ministers in regular and special services is 1,123. 642 serve in regular congregations, 87 are home missionaries, 60 are busy with World Missions, 3 with the Back to God Hour, and 4 are serving City and Classical Evangelism; 51 are listed under Education, and serve at Calvin Seminary and Calvin College, high schools, colleges and universities. Others (43) are serving the Board of Publications, the Young Calvinist Federation, the Ecumenical Synod, the Chaplain Committee, as Stated Clerk of synod, or as Military or Institutional Chaplains. The number of emeriti is 177, and another 54 are with leave of absence. They are listed under Miscellaneous!

If we look for a moment at the statistics re the CRC in Canada, we observe that the CRC in Canada grew 564 members, not counting the 230 members in the unorganized congregations.

Plenty of information is available in the new yearbook. I discovered plenty of mistakes too. For example, the telephone number of Rev. D.C. Los is still wrong; it should be (705) 742-4914, a terrible nuisance for the man who has this wrong number, 743-4914, for two years!

The growth of the church is at a very low level, 3,832 persons left for other denominations, and only 2,317 were received from other denominations. The charismatic movement plays a part in this loss, I assume. But since when is there no place in our church for one who is arrested by the Holy Spirit? We are sure that the Lord will take care of His Church. May He give the members a lot of love and strength to carry on the great work in His vineyard, bringing the Good News all over the world.

A. Bisschop Sr.

Classis	Congre-gations	Ministers	Vacancies	Families		Members	
				Jan 1/77	Jan. 1/78	Jan. 1/77	Jan. 1/78
Alberta North	18	19	0	1701	1767	8070	8077
Alberta South	17	16	2	1086	1131	5205	5393
British Columbia	25	24	2	2176	2230	10530	10579
Chatham	23	19	4	2275	2303	10600	10656
Eastern Canada	16	15	2	1057	1039	5022	5034
Hamilton	21	21	1	2663	2734	12509	12596
Huron	15	10	5	1404	1425	6641	6935
Minnesota North	7	6	1	571	583	2725	2842
Quinte	11	11	1	1434	1439	6868	6705
Toronto	20	18	2	1868	1908	8665	8582
Total	173	159	20	16235	16559	76835	77399
Gain	5				324		564

Send all bulletins to:
Rev. J. Van Harmelen,
550 Leinster St., Woodstock
Ont. M4S 7G8

Open doors in Montreal

It is amazing to see what the Lord is doing and how He is opening doors for us and our ministry as a church here in Montreal. It seems as if He is telling us something. While we are perhaps paying too much attention to the fact that our membership is declining and so many people have left or are leaving. He in His wisdom is opening all kinds of new ways for us, to show that His work goes on regardless. Praise Him for that, and may He give us the grace to grab these opportunities with both hands.

Consistory last time decided to overture classis to consider a ministry in the French language in the province of Quebec. There is an American student, who is studying at a Reformed Seminary in France and is fluently bi-lingual (in fact, he speaks English with an accent, I was told) who has offered his services for the coming summer to the Board of Home Missions. The Board wants to place him in Quebec to explore the possibilities for work in the French language. The only thing we still need is the approval of classis. If that is obtained we may expect him here during the months of July, August and September.

Then consistory also decided to approve a proposal, placed before us on behalf of the Inter Varsity Christian Fellowship, that our congregation support Yolanda Vander Meulen to work as a long term volunteer with the IVCF here in Montreal, especially at Vanier CEGEP and McGill. An offering will be taken sometime. You will hear about this and we hope that Yolanda herself will be able to explain in more details what this is all about.

The Consistory also heard an address by Rev. John DeVries, strongly urging us to participate in the M2W2 (man to Man, Woman to Woman) ministry among people who are trying to make it in free society after having been released from prison. Consistory urges the congregation to read the announcements placed on the bulletin board.

If we add to this the ongoing ministries in the Harbour, in Sept-Iles, in Bangladesh, in AmaBaie and in Welcome Hall, then we do not need to ever ask anymore what we are here for. The fields are ripe for the harvest. Let us not forget to pray that the Lord may send out workers into this harvest. And it is my prayer that the Lord may find us faithful as we are trying to meet these needs around us.

Rev. Geleynse

Church News

CHRISTIAN REFORMED

Called

-to Abbotsford (Trinity), B.C., Rev. Richard Stienstra of Edmonton (Second), Alta.

-to Cambridge, Ont., Rev. John Klomps of Hamilton (First), Ont.

Declined

-to Owen Sound, Ont., Rev. Mark Lise of Holland Marsh, Ont.

-to Brantford, Ont., Rev. E.G. Leegwater of Lynden, Wash.

-to Fruitland, Ont., Rev. Anthony DeJager of Bowmanville (Rehoboth), Ont.

Accepted

-to Woodstock (Covenant), Ont., Rev. D.C. Los of Peterborough, Ont.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR. . . . . 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT. . . 8:30 a.m. 1110
Edson-CJYR. . . . . 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB . . 8:30 a.m. 1280
Peace River-CKYL. . . 7:00 p.m. 610
Taber-CKTA. . . . . 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 1240
Burns Lake-CFLD . . 9:15 a.m. 1400
Duncan-CKAY. . . . . 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) . . . . . 10:00 p.m. 98.3
Langley-CJJC. . . . . 10:05 p.m. 800
Osoyoos-CKOO . . . . 8:30 a.m. 1240
Penticton-CKOK . . . . 8:30 a.m. 800
Smithers-CFBV . . . . 9:15 a.m. 1230
Summerland-CKSP . 8:30 a.m. 1450
Vancouver-CJVB . . . 9:00 a.m. 1470
Vernon-CJIB. . . . . 10:00 a.m. 940

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB . . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM . . . . . 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC . . 10:00 p.m. 1380
Cornwall-CJSS . . . . . 8:00 a.m. 1220
Ft. Frances-CFOB . . 10:30 a.m. 800
Hamilton-CKOC . . . 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC. . . . 8:30 a.m. 1380
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS . . 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK. . . . . 8:30 a.m. 1070
St. Thomas-CHLO. . 4:30 p.m. 1570
Stratford-CJCS. . . . . 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM. . . 8:00 a.m. 101
Toronto-CKFH. . . . . 9:30 a.m. 1430
Wingham-CKNX . . . 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY . . . . . 5:00 p.m. 1420
Kentville-CKEN . . . 5:00 p.m. 1490
Middleton-CKAD . . 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB . . . . . 10:15 a.m. 1270
Windsor-CFAB . . . . 5:00 p.m. 1450

QUEBEC
Montreal-CFCF . . . . 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN . . . . 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall . . . . 9:30 a.m. 1170
CFCL-TImmins . . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal . . . . 8:00 a.m. 1090
CKLM-Montreal . . . 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers. . 7:45 a.m. 550

THE
BACK TO GOD
HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

Let everything that breathes Praise the Lord. Psalm 150:6

by John Opmeer

This is the transcript of a meditation by Rev. Opmeer of the Hope Reformed Church at the praise and fellowship service in New Westminster Christian Reformed Church.

It is certainly kind of unusual for a congregation to be together on a Saturday night. I think it is an indication of what is going on in the world. I believe God is stirring the hearts of His people to praise His Name. And that is why you come on a Saturday evening, just before the Sunday on which day we are used to worship.

I believe that what God is doing here, He is doing the world over. Everywhere there is a restoration of praise. And that is what I would like to talk about. It is God's work and we are just responding to Him. I believe God is doing this because He is preparing His people, the Bride of Christ, for the coming of the Bridegroom.

If we ask ourselves, what is going on in Heaven then the Bible answers very clearly.

Isaiah 6, 1-4: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings; with two he covered his face, and with two he covered his feet and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of glory." And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke."

Revelations 19, 5-7: "And from the throne came a voice crying: Praise our God, all you who fear Him, small and great. Then I heard what seemed to be the voice of a great multitutde, like the sound of many waters and like the sound of mighty thunderpeals, crying, Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give Him the glory, for the marriage of the Lamb has come and His Bride has made herself ready;....."

This praising is going on in Heaven all the time. It continues, it never ceases.

On earth God is looking for people and is creating people that will do likewise, because God wants to be praised and glorified by His Body, the Body of His Son Jesus Christ. In Psalm 22:3 we read: "Yet Thou art holy, enthroned on the praises of Israel." God dwells in the praises of Israel. If you wonder where God is, He is where His people praise Him. If you wonder what He wants His people to do then it says clearly: He wants us to praise Him.

What is praise? It is very close to thanksgiving. It includes thanksgiving and yet goes beyond it. You give thanks to God for something that he has done for you or for people He has given you or for particular causes. You give praise to God because you worship Him for Who He is, for His nature as He has revealed Himself. It is our response to Who God is: the God who has revealed himself in Jesus Christ.

In order to understand better what praise is it is helpful to look at two Hebrew words. One is "Hallel", from this we get the word hallelujah. "Jah" stands for Yahweh or Jehovah. The whole means "Praise the Lord" and originally it meant something like "give a mighty shout" or "a jubilant cry". Or going behind that again, it is a "voice with trills", something that is quite jubilant. That is what hallel and hallelujah and praising means. It does not always have to be loud but it certainly is the foundation of the word. What you are doing is to shout jubilantly, triumphantly out unto God. He must hear it. That is the word hallel.

The other word is "yadah". Those of you familiar with yiddish, know that "yad" means hand (Dutch:jatten). From the Hebrew word "yad" comes "yadah" and you can sort of sense what is coming: you praise God not only with your voice but also with your hands. And "yadah" means doing something with your hands: thrust them out, stretch them out. From this you get the raising up of hands. You praise with your voice and your hands.

From "yadah" comes also the word Judah and Judah means Praise, the one who makes praise. Your choir is called the "Praisemakers". They are all "Judahs", doing what Judah was called to do in the midst of the people of Israel: making praise to God. What is inside us has to come out. Praise is our expressed response to God. You cannot keep praise inside you, it has to come out. God loves it, the devil hates it.

In our day God is restoring this kind of attitude among His people everywhere. That does not mean that there never was a restoration of praise before. We should be aware of our history. God's people have always praised Him. Take any hymn book, it is full of hymns of praise. We use the word charismatic because the people who wrote these hymns were filled with the spirit of God, expressing what was burning on their souls and that became songs of praise. Let us not neglect them.

I mentioned briefly what praise is, and that there is a restoration of praise among God's people today. The other thing I want to give you are some reasons from Scripture that ought to make us praise God all the time.

The first reason is that we often praise people when they do something well. There is nothing wrong with that. We may praise people but beyond that we ought to give praise to the One who created us. If we praise people, how much more reason we have to praise God. Let us be sure that we praise God with Psalm 103: "Bless the Lord oh my soul."

The second reason is that God created us and that God redeemed us in order to praise Him. That is the very purpose of our lives. In Ephesians 1:12 it says that we are "destined and appointed to live for the praise of God's glory". That is one of the best verses in Scripture on this subject. We were destined before we were created and by appointment of God we live to the praise of His glory.

In the Westminster confession which we share with the general Presbyterian family, it says: "What is the chief purpose of man? The chief purpose of man is to glorify God and to enjoy Him forever". The two go together, of course, because you cannot glorify God, if you don't enjoy Him. Praise actually is a kind of indicator of how much we enjoy God. If you enjoy Him a little bit, you praise Him a little bit; if you enjoy Him much then you praise Him much.

There is a lot about joy and enjoying God in the Bible. Jesus is often portrayed as someone who was kind of pale and solemn; but He was so full of joy that He said to His disciples in John 15:11: "I say this, so that My joy may be in you, and that your joy may be complete" or full. So He must have had so much joy that He could give away much, too. Philippians 4:4 says: "Rejoice in the Lord always". Praise, therefore, is like a thermometer of our enjoyment of God and we should ask ourselves at all times: How warm am I, how hot am I, how high is that temperature of my joy in the Lord? Because that is what is being registered here. It is in all of you, who have been set free from sin, guilt and the law by our Lord Jesus Christ. God says: "I want you to rejoice always and I want my joy to really fill you."

The Bible says that when we praise we enter into the Presence of the Lord. That is what we want but we forget that at times and then the Word of God reminds us again.

Sometimes people ask: "Where is God?" and it seems that God is giving a very simple answer: I told you how to get into My presence; if you praise Me, then you are in My presence. Psalm 100:4: "Enter into His gates with thanksgiving and his courts with praise". In the wilderness on the way to the Promised Land the tribes of Israel camped around the tabernacle.

In order to get into the tabernacle, they had to enter from the East side. They couldn't enter unless they passed by Judah because Judah was located at the East side before the entrance of the tabernacle. As we saw before, Judah means Praise. Every Israelite who wanted to go into the temple had to pass by the Praisemakers and that is the way you entered into the courts of the Lord. It was even visually portrayed in Israel.

Another reason for praising is that this is the way given to us by God to do battle with Satan. There is no better way. Satan is our enemy; as soon as we love the Lord the devil hates us a little more than he already did. We don't know how to fight him, but God says: I give you a number of weapons and they are summed up in God's Word. The best weapon will always be praise because Satan hates praise. He doesn't stay around when we praise. This is the way we do our spiritual warfare. Since the devil hates us to praise, the battle is on and he will try to keep us from truly praising God at all times. He fights us every inch; he uses things and he uses our traditions, such as not raising our hands to praise. Parts of those traditions keep us sometimes from praising God with our whole hearts. Satan makes use of our fears, our inhibitions and self-consciousness, our desire to be dignified; all those things he uses, and he suceeds to a large extent.

Continued on page 7

focus

Indian Church goal in Regina

REGINA (CCP)—The Free Methodist Church has appointed Oliver Brass to do Indian work in this city. About 15,000 native people live in Regina, making up about 10 percent of the city's total population. Skid row conditions include drunkenness, poverty, prostitution — a loss of respect and character of the people involved.

Oliver Brass and his wife Sheila have five children; he is a native from Lorlie. Together, they have lived much of their lives among native people. He sees a commitment to build an Indian church in Regina.

Correctional Priorities

TORONTO (CCP)—Human services and expensive new modern facilities and equipment are two competing priorities in the correctional field which were carefully appraised by the Inter-Faith Committee on Chaplaincy in The Canadian Penitentiary Service, in a recent meeting here.

Rev. David McCord, a representative of the Church Council of Church and Justice and Corrections, strongly felt that the human services will "suffer very greatly" in the fight for dollars.

The inter-faith advisory committee, which embraces 13 denominations, in addition to the Church Council on Justice, Jewish community and the Canadian correctional services represented by the Rev. John Nickels, chaplain general, passed a resolution to back up Mr. McCord's concerns to the appropriate church bodies and the governmental agencies involved in corrections.

Mr. John Nickels, Chaplain-General of Ottawa, reviewed the developments at both the national and the five regional chaplaincy services under the present de-centralization policy.

Mr. Nickels highlighted the "community" chaplaincy work, to assist persons who are released from correctional institutions to enable them to find their place in the normal community life. Community chaplains work on contract on a yearly basis.

Canon Maurice P. Wilkinson, committee secretary, of Parry Sound, Ont., stated that the advertising recruitment placed in the religious periodical press had brought in 50 enquiries of those interested in ministry in the correctional setting.

Pentecostal Conference this August

CALGARY (CCP)—This city will be the site of the 31st Biennial General Conference of The Pentecostal Assemblies of Canada, the main stream of the "traditional" or "classical" Pentecostal denomination in Canada on Aug. 24-29.

It has 851 affiliated churches in mainland Canada with 2,200 credentialled ministers, 225 missionaries in 15 overseas countries — in addition to another 160 associated churches in Newfoundland in "full communion."

Six hundred voting delegates, representing both clergy and laity, are expected to participate in the denomination's business sessions in the Palliser Hotel. The evening services and all the Sunday services will be in the Jubilee Auditorium seating 2,800, the largest meeting hall in southern Alberta.

The business sessions will be presided by the general superintendent, the Rev. Robert W. Taitinger, who was born and raised in the Claresholm community, 75 miles south of Calgary.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Our two natures

We know that the Bible talks about the old nature and the new nature. Psychology has borrowed much of that same thought. It is quite evident that it is something that is found in every individual. Carl Young, the psychiatrist, holds that each one of us has two sides to his nature. There is a pleasant, acceptable and loving side and there is the unpleasant, ugly, unlovable side. We all feel this in our lives, we see this in our mates, we even see it in our children. For that reason it is good for us to think a little while about these two natures.

Mrs. Norman Vincent Peale writes in a booklet, **The Secret of a Happy Marriage,** "Before my two daughters were married, I told them 'You have fallen in love, you are dazzled by a man's brilliance, his confidence, and his charm. What you have yet to encounter is his uncertainties and his inadequacies, but this is where you can love and help him and really be a good wife. Don't be dismayed or disillusioned when you discover the other side of the man that you married.'" I think this is an important truth that you have to consider. It isn't hard to accept the lovable part of our mates, but real love becomes evident when we can also accept the unlovable side.

In the marriage form there is a statement that we accept our mates "for better or for worse, in sickness and in health." This idea of being for better or for worse is something that most people don't take that seriously. People have a tendency to say this rather easily, but if you see this same married couple after their first anniversary you find that a lot of their vows have not really been kept. You find people that may still be living together in the same house, that may still use the same toothpaste and possibly sleep in the same bed, but in many ways they have lost some of this matter of being united together into one either for better or for worse. I would like to illustrate this with a few examples how people seem to forget this sort of thing — that there are two natures to people, two sides to our personality.

A couple got married a few years ago and got along very nicely with few problems. There was a regular income, the husband had a good job, they had two cars, they were buying a home with a large mortgage on it, they had brought up two children. Everything was going along fine and it was most pleasant, but then the husband lost his job. He had to take one with lesser pay. The payments that they had to make on their house and two cars took practically everything that he earned. His wife had to go out and work. These two people who had gotten along very well as long as things were nice and smooth were forever at each other's throat. They were constantly arguing and bickering and fighting. There was tremendous tension in that family. She would say, "I can't stand a lazy man who isn't able to provide for his family." He would say, "I can't stand a nagging wife." Gradually they were moving further and further apart. They were not accepting each other for worse.

In the lives of all of us there are these two persons — two natures. In some people you find that the division between these two natures is much larger than in other cases. I have worked with people where there was a very definite split in their personality. In a schizophrenic individual you find this type of thing. You find many people who are not diagnosed as schizophrenics but you have to say they have what is called a schizoid personality. They can be so very nice, pleasant, beautiful and the next thing you see is the ugly side come out; a regular Dr. Jekel and Mr. Hyde complex in a person. When you see this in people you begin to realize basically all of us have these two natures. I'm not always pleasant, you aren't either. You never see them get angry, you never see them get stirred up. I'm not too fond of those kind of people. Maybe because I'm not like that myself. The fact is that such people are not very exciting to live with either. I have heard wives say about their husbands, "I wish that he would really get angry with me once, I get so tired of him always being so nice and kind." The same thing is said about wives. I had a letter about a year ago from a man in Washington who was writing about his wife. He said, "Whenever I get angry she stands there and smiles and talks in her gentle, calm, quiet voice and it makes me all the more angry when she does it. If she would only flare up and tell me off, I'd feel much better."

When you look at yourself it is good to recognize that we have these two natures. There are some days that we are not as pleasant as we ought to be. We ought to be willing to admit this. Children find this very very confusing. One day they see Dad who is angry with them and they get spanked for the littlest thing they do. The next day he is so pleasant. Children get so confused with this type of thing because they don't always recognize that this one person may have had a hard day at work, or he may have had some disappointment and that he should feel that way — sort of ugly.

We ought to learn to control our moods. We ought to be able to bring that old nature under the control of the new. The Bible talks about this as a dying unto self and then living more fully into that new nature in Christ; as a resurrection of the new life within us and we ought to move that way, this is the idea. Of course, we all admit that we haven't made as much progress as we ought to in that way. The point is we cannot allow ourselves to be ruled only by our feelings at a given moment.

The beauty of a relationship between a husband and wife, parents and children is when there is a truly loving relationship so we can accept each other even though we are not as pleasant as we ought to be. The idea of being abie to talk it out can help us to overcome it. I believe also that the Christian faith is a tremendous means to help people overcome this sinful nature, the old nature, the ugliness that is in all of us. Isn't this the idea of a constant growth in the spiritual life and development upon the road ofsanctification that we learn to overcome the old self and live more accordingly to the life in the spirit?

This becomes so important as Christians in this world. If we are going to be controlled by how we feel or what is happening to us, we aren't going to be a very good witness to the world. I think we can learn to live at a more even keel if we follow in the footsteps of our Lord who could become angry, but at the same time could be loving. He had many difficulties that he had to face yet he never struck back. He is willing to walk the second mile, he is willing to turn the other cheek. Learn to become one person, the new man that you have in Christ.

THOUGHT FOR THE WEEK

Setting aloft the ideal is important in this materialistic world. When the outgoings of our souls are Godward and Heavenward, life perceives a new dimension. It gives the kind of depth that enables us to ride serenely over the rough spots of life and it gives us the experience of reaching towards the heights because this is life at its best.

Praise Continued from page 5

When we are fearful the devil is at work in our lives. Also when we are depressed or grumble. God never excused the grumbling of the Israelites in the wilderness. We honour Satan when we grumble. On the other hand if in the situation that otherwise makes us grumble or fearful, depressed or discouraged, we still praise God, then God is honoured. We are apt to turn things around. God says, take your attention from yourself, and center it on Jesus Christ, center it on God our Father. That happens when you praise. When we redirect our attention from ourselves to the Lord Jesus Christ in our praising, then God can achieve His purpose in our lives and accomplish His will.

When you are depressed, you don't feel like praising God. You are defeated and this is what the devil likes. When you have a spirit of heaviness (Isaiah 6:3) then exchange that with God for a spirit of praise, a "mantle of praise". One of the best God-given remedies against feeling blue or depressed is to start praising God. Read a psalm that says to praise God; read it and sing it. The devil has to go and the depression lifts, that is a God-given remedy. This is the way we fight Satan. When we do, we are changed because God can accomplish His will when we praise Him and lift our attention from ourselves to God.

Sometimes the circumstances are changed too; you can read many stories of that in the Bible. Let us not praise God in order to change the circumstances; God forbid we do. Let our motivations be pure: we praise because we worship God for Who He is. If He changes the circumstances because now He can fulfill His will more perfectly, we praise Him even more.

The last reason I want to mention for praising God is because He says you must. That should have been first maybe. It is enough all by itself. He commands us to praise Him, isn't that something? He says, you do this: Praise the Lord. It is an exhortation; you find it time and time again in the Bible. In Psalm 81:1-4 it is expressed very clearly: "Sing for joy to God our strength, shout joyfully to the God of Jacob, raise a song, strike a timbrel; a sweet sounding lyre with the harp, blow the trumpet.....for it is a statute in Israel, an ordinance of the God of Jacob."

So about everything you do tonight and much more, God says: "I ordain it, I order it, I command it"; it is a statute among the people of God. This is what I want My people to do. Read Psalm 149:1: "Praise the Lord, sing a new song". And also Psalm 150:6: "Let everything that breathes praise the Lord." Anyone excluded here? That is a command, an exhortation. That is God's will. Therefore if you say: "I don't feel like it", you rebel against God and are disobedient. He says: I command it!

But what about our feelings? It is true that there are situations in life which we just don't feel like praising or thanking God. The circumstances may be such that we rather feel like pitying ourselves or complaining. There is a verse in Scripture that is very helpful in this regard. Hebrews 13:15 says that we are to offer unto God continually a sacrifice of praise. A sacrifice is something that you bring regardless of circumstances or feelings. Maybe you don't feel like praising God, but say: "Praise the Lord" and surprise yourself. It may go against your feelings and that makes it a sacrifice of praise to God.

Israel had many sacrifices and burnt offerings for sin and guilt. But they also had the sacrifice at the altar of incense. That is the kind of sacrifice we offer to God for worship. The Israelites brought it, whether they felt like it or not. Ask your Pastor if he feels like preaching every Sunday. Probably he will say: "Sometimes I do, sometimes I don't ", because he is human, and feelings enter into it. But whether he feels like it or not, when the appointed time comes, he stands on the pulpit. That in a way is a sacrifice, because he has sacrificed and dedicated his life unto the Lord. That is also the way in which we offer our sacrifice of praise unto God.

One more text, Psalm 47:1: "Clap your hands all peoples! Shout to the Lord, with loud songs of joy (or triumph)." I want you to practice what it says here to God's people. Clap your hands. This is in honour of God. Shout out loud, this is what Hallel, hallelujah means.

In our congregation we have some trouble with loud praising and the raising up of hands. But we know it is scriptural. God doesn't force us to do anything that we don't understand. But He would like us to obey Him. We are not forced to do any particular thing, because that would make it legalistic. You don't have to clap your hands every time but when you feel like it, you should be allowed to do it in church, because that is what Scripture allows you to do. And when you want to raise your hands you don't have to do this all the time but it is a liberating feeling, when you raise your hands unto the Lord. There are many psalms that speak of that. Let us enter into the liberty of the children of God.

Praise God.

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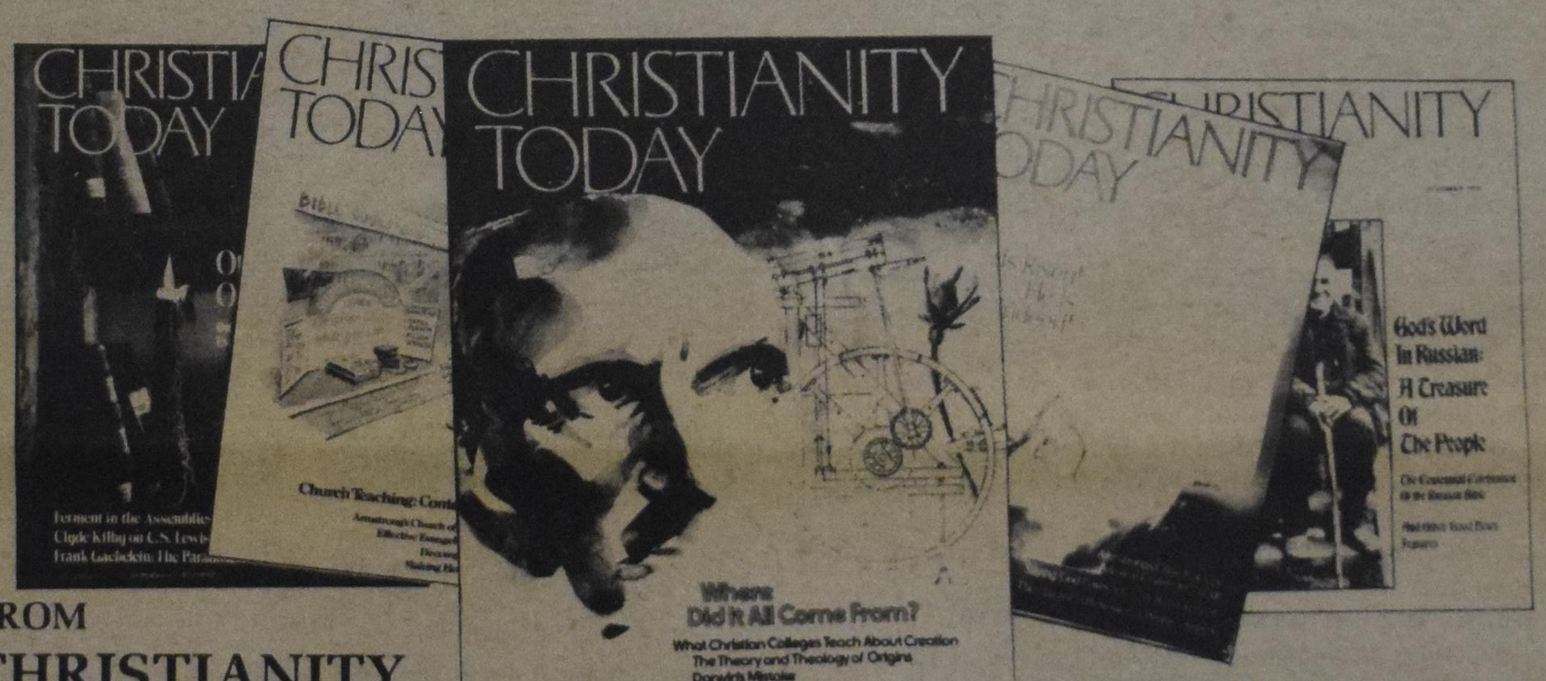
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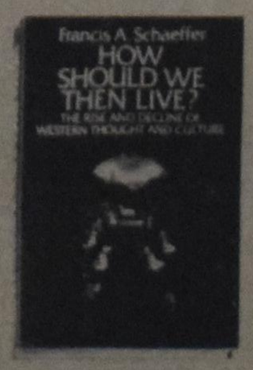

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Smart

Er is onlangs een ingrijpend boekje verschenen dat handelt over een vreselijke smart die door een jonge vrouw met twee kinderen ervaren werd, terwijl zij toch op de been bleef. De engelse titel is: My Walk Through Grief. Toen ik die titel las moest ik denken aan een uitdrukking gebruikt door David: met mijn God loop ik door een bende.

De schrijfster van het boekje loopt met haar God door de smart heen. En haar levensloop wordt er ook door gewijzigd. De dood van haar echtgenoot op die hete dag in augustus dwong haar een weg te gaan die zij tot elke prijs had willen voorkomen. Haar man stierf uitgeput door muscular dystrophy op negenentwintig jarige leeftijd, en zij bleef achter met twee jongens van zes en drie jaar.

Vanaf het moment dat de ziekte in het leven van haar man was ontdekt kwam de smart, en begon ''haar wandel door de smart heen''. Zij probeerde sterk te zijn, vooral voor haar twee jongens. Maar het pad der smart was zo pijnlijk en de worsteling om er boven uit te komen was emotioneel zo groot dat zij er aan twijfelde in staat te zijn om de dood van haar man te kunnen aanvaarden. Ze wist echter dat zij alleen hoop kon hebben voor de toekomst als zij het verleden kon weerhouden het leven van elke dag te overstelpen.

Het verleden mocht geen obsessie worden. Ze wist natuurlijk ook uit de Bijbel dat 'alle dingen meewerken ten goede' voor Gods kinderen, maar ze ging toch ook in op de rauwe emoties en verschrikkelijke conflicten die mensen, ook christenen, moeten ervaren als ze de dood zo dichtbij in de ogen moeten zien. Wat een verdriet, en hoe wordt het ook nog vergroot door mensen, die naar het bekende woord 'moeilijke' vertroosters zijn. En soms zelfs het tegengestelde bereiken van wat ze toch eigenlijk bedoelen.

Dat deze vrouw in God gelooft is zeker, maar ook dat geloof neemt haar moeilijkheden niet weg, al leeft ze in de zekerheid dat God er is, en dat Hij haar bijstaat. Hij troost, Hij is ''met haar en haar kinderen''. Dat is ook de enige troost. Mensen vallen vaak zo tegen. Ze laten je zovaak alleen tobben. Je voelt zo dat je de weg alleen moet gaan. Maar en dat is het grote maar — God is in Christus bewogen met ons gewonde leven. En al de problemen die we hebben moeten overwonnen worden door Gods genade.

Gods genade is geen klein vlammetje, waar wij onze handen angstvallig omheenhouden opdat het niet uitgaat, neen, die genade is een vurige muur die ons veilig beschermt. Genade, daar moet ons hart voor openstaan, ook als we een smartenweg moeten gaan. Van die genade moeten wij alleen leven. Dan weten we het bij alle moeilijkheden: God is er in Christus, altijd. En Hij is in Hem verbonden met dit leven, ook met uw en mijn leven. Dat moeten we bedroefde mensen maar vertellen: er is slechts een weg. De weg der genade, der vrije genade, waardoor een zondaar verzoend wordt met God, en hij in leven en sterven, in nood en dood, bij ziekte en rouw, in alle moeilijkheden verbonden is in Christus met God.

En op die weg der genade is er vreugde in droefheid. En door die vreugde is er kracht. Kracht om het kruis te dragen. Kracht door vreugde, omdat God er toch altijd is!

Als u dan in de moeite zit, ziekte hebt in uw gezin, tegenslag in uw bedrijf, eenzaamheid in uw leven en vraagt: wat wil God door dit verdriet tot mij zeggen? Wat is de bedoeling van mijn smart? dan moet u God eerst horen spreken over Zijn genade, die uiteindelijk het leven redt. En als u dat gehoord hebt in uw leven, dan is de basis van uw leven goed. Dan gaat ge met al uw smart een veilige weg. Dan weet u het: de Heer zegt niet alleen aangename dingen tot ons.

Als Mozes zo graag Kanaan willen binnen gaan, en daarover aarzelend spreekt tot God, dan zegt de Heer: spreek Mij niet meer over deze zaak. Als Paulus zo graag verlost wil worden van die scherpe doorn in zijn vlees, en hij daarover driemaal spreekt tot God in het gebed, dan zegt de Heer: Mijn genade is u genoeg, Mijn kracht wordt in zwakheid volbracht. Dan is dit zeker: wat God in ons leven ook tot ons zeggen zal, als Hij in elk geval maar spreekt van Zijn genade, want die hebben we nodig. Vergeet het nooit: alle lijden, alle smart van Gods kinderen is door Zijn genade aangeraakt. Het kan stormen in ons leven, zoals het stormde in het leven van Janette Klopfenstein die dit boekje 'My Walk Through Grief' geschreven heeft na de plotselinge dood van haar man, maar zijn kwam niet om. In de smart gaan we immers bidden: als de golven woedend slaan tegen rotsen op en neer, laat mij aan uw zij dan staan, tot ... de storm voorbij is, Heer! Voorbij! Dan heb ik rust gevonden rust van al mijn bange vragen want mijn opstandig hart is tot rust gebracht door Gods genade!

J. VanHarmelen

De Gereformeerde Synode Vergaderde

Na de vaak verhitte discussies bij voorgaande gelegenheden, wanneer de Vrije Universiteit te Amsterdam ter sprake kwam, leek het tijdens de in maart gehouden zittingsweek van de generale synode van de Gereformeerde Kerken, die in de Blije Werelt in Lunteren bijeen kwam een oase van rust.

Hulp aan zwarte kerken

Vooruitlopend op de bespreking van de bevindingen van de delegatie, die in Zuid-Afrika is geweest en een rapportage en aanbevelingen zou doen toekomen voor behandeling op de zitting van april, heeft dr. H. B. Weijland, lid van de delegatie, al een aantal opmerkingen gemaakt over de reis naar Zuid-Afrika. Hij benadrukte dat de hulp aan de zwarte kerken in Zuid-Afrika wel eens veel geld zal kunnen gaan kosten. Deze kerken staan nog aan het begin van een zelfstandige ontwikkeling en hebben materiele steun vanuit Nederland hard nodig, aldus dr. Weijland.

Oecumenisch dienstboek

Ook werd er een aantal orden van dienst aangenomen, die in 'samen-op-weg' gemeenten gebruikt kunnen gaan worden. Deze orden zijn ontworpen in samenwerking met de Ned. Herv. Kerk. De bundel heet 'Onze hulp' en wordt beschouwd als een voorloper van een gemeenschappelijk hervormd-gereformeerd oecumenisch dienstboek.

Noodzaak van machtsevenwicht

Er werd een hele dag gesproken over het oorlogsvraagstuk. Vooraf kregen de vertegenwoordigers van twee standpunten, die in de deputaatschappen voor de bestudering van het oorlogsvraagstuk en voor de begeleiding van de deelnemers in het IKV naar voren waren gekomen, het woord. Prof. dr. J. Verkuyl betoogde dat in deze apocalyptische tijd een absoluut neen moest klinken tegen alle massavernietigingsmiddelen. Het was wat dat betreft meer dan tijd. Prof. dr. I.A. Diepenhorst was evengoed doordrongen van de ernst van de toestand. Toch ontraadde hij een kerkelijke uitspraak op dit moment in de zin van het standpunt-Verkuyl. Hij wees op de feitelijke situatie en vroeg zich af of de kerken een dergelijke uitspraak wel zouden kunnen behandelen. Om zo'n volstrekt afwijzend oordeel consequent na te leven, zouden alle christen — militairen vanwege de kerk bevolen moeten worden de militaire dienst te verlaten. 'Dit gaat mij te ver', aldus de hoogleraar, die op de noodzaak van een machtsevenwicht tussen de blokken van oost en west wees. Beide standpunten impliceren het al of niet aanvaarden van de neutronenbom. Tot een uitspraak kwam het niet. Ook niet na een hele dag studie in gespreksgroepen. Wel was men het eens over het verlenen van alle mogelijke steun aan alle initiatieven die erop uit zijn de massavernietigingswapens af te schaffen. Maar de vraag bleef of de kerk in dit verband radicale uitspraken kan doen.

Vooraf had een aantal synodeleden meegedaan aan een enquete. Verreweg het grootste deel bleek een radicaal neen te laten horen tegen de neutronenbom. Het bleek echter dat meer dan de helft van alle synodeleden hun medewerking aan de enquete geweigerd had.

Kerknieuws
24 maart 1978

De Bijbel: voor alle volken in alle talen

Voor het eerst in de geschiedenis hebben de bijbelgenootschappen in één jaar meer dan vierhonderd miljoen bijbels en bijbelgedeelten verspreid. Dit blijkt uit de zojuist gepubliceerde verspreidingsstatistiek van de Wereldbond van Bijbelgenootschappen. Alle continenten melden hogere cijfers. In 1977 werden in totaal 410.451.013 bijbeluitgaven verspreid.

Dit aantal omvat bijna negen miljoen bijbels, ruim elf miljoen Nieuwe Testamenten, 27 miljoen losse bijbelboeken, 5,6 miljoen bijbelboeken speciaal vertaald voor beginnende lezers, 319 miljoen kleinere bijbeluitgaven en 38 miljoen kleinere bijbeluitgaven vertaald voor beginnende lezers.

Na de Verenigde Staten met 114 miljoen bijbeluitgaven, staat India boven aan de ranglijst van landen waar de meeste bijbels en bijbelgedeelten werden verspreid. Daar werd ditmaal het aantal van 54 miljoen gehaald, vijftig procent meer dan in 1976. Dat is ruim vijf maal zoveel als in geheel Europa, dat in 1977 voor het eerst het aantal van tien miljoen overschreed.

Uit de statistiek blijkt dat ook de bijbelverspreiding in Vietnam weer op gang begint te komen.

De volledige bijbel is nu beschikbaar in 266 talen (1976; 262), het Nieuwe Testament in 420 talen (was 401) en althans één bijbelboek in 945 talen (was 940). In totaal kan althans een bijbelboek nu gelezen worden in 1631 talen (was 1603).

Hoewel tegenwoordig de volledige bijbel vertaald kan worden in acht à tien jaar, hebben vertalers voor twee van de vier bijbels bijna vijftig jaar nodig gehad. Het werk werd steeds weer onderbroken en de Nigeriaanse theologen die de bijbel in het Isoko vertaalden, verloren een groot deel van hun manuscripten doordat ze door termieten werden opgegeten. Ze moesten het werk toen weer helemaal van het begin af aan doen.

Kerknieuws
24 maart 1978

Citaatjes

Er is in Lancashire een anglicaanse kerk die jarenlang veel geld verzamelde voor de missie ver weg. Nu is er in de buurt van deze kerk een grote groep mensen uit Pakistan komen wonen om hier te werken. Niemand denkt erover om hen te gaan missioneren. De consequentie is dat christenen zich gaan afvragen of die missie ver weg nog wel zo zinvol is.

G. Cashmore, geciteerd in Saamhorig (febr.)

Je moet een onderscheid maken tussen geloofsbeleving, ethiek en politiek. Je moet je in je handelen wel vanuit het evangelie laten oriënteren, maar het moet wel een keer vertaald worden in politieke praktijk. Op het moment dat je dat niet doet, verloochen je het vak van politiek. Het is voor een deel een heel aards vak geworden, dat wordt wel eens vergeten.

Voor mij is het altijd een heel wezenlijk punt geweest. Mag ik het eens van de andere kant benaderen dan gebruikelijk is: hoe zou het anders werken? Er moet onder politieke opvattingen een stuk fundament zitten. Je mag op een gegeven moment wel eens de bronnen afsnijden en zeggen: dit is een programma, hier ben ik voorlopig mee klaar. Maar je moet steeds weer te rade gaan. En dan blijkt het te werken. Gevaarlijk wordt het, dacht ik, als praktische en partijpolitieke dingen bewezen worden vanuit evangelische opvattingen. Je kunt jezelf wel steeds controleren of je bedoelingen goed zijn.

Oud-minister Lubbers in Herv. Nederland (18-2-'78)

Hervormde Synode en de bevrijdingsbeweging

DRIEBERGEN—De generale synode van de Nederlandse Hervormde Kerk heeft op de laatste dag van haar februari-zitting in Driebergen met 35 stemmen voor en 14 tegen besloten de contacten met 'groeperinge in de Zuid-Afrikaanse bevrijdingsstrijd' zowel in als buiten Zuid-Afrika te intensiveren. Het doel van die contacten is vooral de gemeenten te informeren en meer te betrekken bij de strijd om gerechtigheid.

Dit besluit viel na een discussie, waarin centraal stond de vraag of de Hervormde Kerk zich in haar contactoefening zou moeten beperken tot de kerken in het land van John Vorster of dat zij ook de 'bevrijdingsbewegingen' [in dat verband viel met name steeds de naam van het African National Congress, ANC] daarin zou moeten betrekken.

Twee nota's

De directe aanleiding voor het feit, dat Zuid-Afrika weer eens op het synode-agendum in Driebergen was geplaatst, werd gevormd door de gebeurtenissen in dat land op 19 oktober vorig jaar, toen een aantal anti-apartheids-organisaties werd verboden en een tiental personen in hechtenis werden genomen of werden 'geband'.

Ter inleiding op de discussie hadden de synodeleden o.m. een nota van de Raad voor Overheid en Samenleving ontvangen en een 'bijdrage tot de oordeelsvorming' van de hand van een zevental synodeleden. Dit stuk was opgesteld door oud-synodelid en Zuid-Afrika- specialist ds.J.Windig te Den Helder.

Binnen de Raad voor Overheid en Samenleving (R.O.S.) — zo bleek uit haar rapport — was verschil van mening over de interpretatie van de gebeurtenissen in Zuid-Afrika in oktober vorig jaar. Volgens een deel van de ROS-leden betekende de uitschakeling van een groot aantal geweldloze oppositie-bewegingen 'het einde van onze hoop om uitsluitend via de geweldloze weg bij te dragen tot het zoeken naar een oplossing'.

De nederlaag is een feit', aldus deze groep. 'We zijn uitgepraat. Als de oorlog eenmaal is uitgebroken — en dat is nu het geval — kunnen we slechts nog twee dingen doen: werken der barmhartigheid plegen en denken aan de toekomst. Het tweede leidt tot aanvaarding van de bevrijdingsbeweging ANC als gesprekspartner.'

De tweede groep binnen de ROS zag de toestand wat minder hopeloos in. 'Het gesprek met de Raad van kerken in Zuid-Afrika is juist nu belangrijker dan ooit. Dat gesprek mag dan ook niet gefrustreerd worden door een voorkeursbehandeling van ANC. Erkenning van het ANC als 'eerste partner' zou de suggestie wekken dat onze kerk het geweld steunt en dat kan niet. Dat mag de kerk nooit doen.'

Kerknieuws
Vrijdag 24 februari

Centraal Weekblad bestaat 25 jaar

Het Centraal Weekblad in Holland bestaat 25 jaar. Prof. Herman Ridderbos schrijft hierover in het Gereformeerd Weekblad van 3 maart het volgende:

Hoewel 25 jaar nog geen mensenleeftijd is, is deze tijd voor een kerkelijk blad een bewijs dat het een voedingsbodem heeft gevonden en een behoorlijke overlevingskans heeft. Er zijn er in de loop van de tijd ook heel wat geweest, die de 25 jaar nooit gehaald hebben. Zuigelingensterfte is er op dit gebied nog al veel en in de meeste gevallen moet men daarover ook niet al te rouwig zijn.

Het Centraal Weekblad is echter in de loop van de tijd sterk ontwikkeld, mede dank zij het in zich opnemen van, of de associatie met bestaande plaatselijke of regionale kerkbladen. Het blad is 25 jaar geleden ontstaan op initiatief van prof. Dijk, prof. Waterink e.a., omdat men naast het Geref. Weekblad behoefte gevoelde aan een wat algemener georienteerd en toegankelijk blad. Langzaam heeft het zijn wortels vaster in de kerkelijke bodem gekregen en thans is het wel het meest gelezen gereformeerde weekblad, goed geredigeerd door prof. Runia en met grote zorgvuldigheid begeleid door de redactie-secretaris H. Gringhuis.

Gaarne feliciteren wij het Centraal Weekblad, van dichtbij de moeiten kennende om iedere week weer met iets voor de dag te komen, dat de moeite van het lezen waard is.

Het Centraal Weekblad behoort stellig tot die bladen, waarin men in dit opzicht niet teleurgesteld wordt. Men vindt in Het Centraal Weekblad een grote verscheidenheid, want er wordt op een brede lezerskring gemikt. Daarom zal niet iedere lezer alles lezen, maar er is wel voor velen iets, wat hen boeit en toespreekt. En dat is al een groot resultaat voor een weekblad.

Wij lazen voor u:

De historische plaats van de kerk

De Kerk in het midden door C.W. Monnich en C. Monnich, uitgegeven door Terra, Zutphen, Nederland. Prijs: $21.50

Dit boek is geboren uit overpeinzingen van een wandelaar langs kerken, hoven en kapellen in Nederland. Wie met hem meegaat, leert ons land ook eens op een geheel andere wijze kennen. Het is geen plechtig boek met zwaarwichtige theologische of kunsthistorische beschouwingen, maar het is geschreven in de bekende, trefzekere ''Monnich-stijl'' van de wandelaar, die kijkt, geniet, mijmert en de humor ziet in onverwachte details. De reis wordt begeleid door indrukwekkende en originele foto's, die de tekst vaak op zo'n sublieme wijze aanvullen, dat *De kerk in het midden* een van die zeldzame boeken is, waarin woord en beeld een eenheid vormen en in volmaakt evenwicht zijn.

Hoewel de andere provincies niet zijn vergeten, ligt de nadruk toch op Friesland, Groningen en Noord-Holland in het Noorden en Limburg in het Zuiden. Mensen uit die provincies zullen in dit boek veel kerken en gebouwen herkennen.

Lezers schrijven:

Dansen is een onnodig gevaar

Enige tijd geleden verschenen in uw blad ''Letters to the Editor'' aangaande het wel of niet geoorloofd zijn van dansen.

Ik sta aan de kant van diegenen die menen de stem tegen het dansen te moeten verheffen. In onze tijd van toenemende sexualiteit is waakzaamheid in toenemende mate geboden.

Als men zo graag dansen wil, waarom dan niet mannen met mannen of ieder met de eigen man of vrouw?

Ik hoop dat we allen zien dat we met het dansen in de erotische sfeer komen. Veel huwelijken zijn op de dansvloeren kapot gegaan. Een schip op het strand, een baken in de zee.

John Van Dijk
Surrey, B.C.

HET HOLLANDSE VLA-LIED

Denk aan de vla, die moet u nooit vergeten.
Denk aan de vla; u moet toch heus wel weten
dat een maaltijd zonder vla, zo licht en fris,
een heel gemis zalzijn, dat is gewis.
Geen toetje kent zo'n heerlijke verscheidenheid
en vraagt zo weinig tijd
Met roomijs of met yoghurt er in
een smulpartij voor het hele gezin.
Een gastvrouw die men altijd waardeert is een
die graag op vla tracteert.
Dus denk aan de vla, die heerlijke vla,
Ja, denk aan de vla voortaan.

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Polyphony

BULLETIN VAN DE MULTICULTURAL HISTORY SOCIETY VAN ONTARIO

De Vereniging voor Multiculturele Geschiedenis van Ontario is in de herfst van 1976 opgericht door een groep academici, ambtenaren, archivarissen en bibliothecarissen die meenden dat het verleden van Ontario's ethno-culturele groeperingen bewaard zou moeten blijven. Om haar taak te vervullen werkt de vereniging samen met de Archieven van Ontario en de afdeling Multiculturele Ontwikkeling van het Ministerie voor Cultuur en Rekreatie, maar het is een volledig autonome organisatie. Wij hebben de taak geschreven, gefotografeerde en gesproken bronnen te verzamelen van alle ethnische groepen in de provincie. Het materiaal wordt voor de veiligheid bewaard in de Archieven van Ontario waar het bereikbaar is voor ieder die geinterresseerd is in de ethnische en immigratiegeschiedenis.

Het eerste nummer van Polyphony, het bulletin van de vereniging voor Multiculturele Geschiedenis, is nu verkrijgbaar. Het bulletin omvat voorbeelden van de soorten materiaal dat verzameld is door de vereniging en een bespreking over het belang hiervan voor de ethno-culturele geschiedenis. Een keur van bronnen, varierend van een Armeno-Amerikaanse briefschrijver, tot de levensbeschrijving en plakboeken van leiders van gemeenschappen, tot een Nederlands en Oost Indische krant zijn gereproduceerd. Passages van twee interviews, gevoerd door onderzoekers van de vereniging worden gepresenteerd samen met een introductie voor het gebruik van mondelinge getuigenverklaringen. Een serie foto's uit de collectie van de vereniging is herdrukt, en speciale projecten die door de vereniging ten uitvoer zijn gebracht zijn samengevat, met inbegrip van een lijst van materiaal betreffende emigratie, dat in het bezit is van het Croatische Instituut in Zagreb. Tenslotte wordt er een voorbeeld van de onderzoekingsgids getoond die door de vereniging wordt gebruikt.

POLYPHONY kan worden verkregen door te schrijven naar het Multicultural History Society van Ontario, St. Michaels College, 81 St. Mary Street, Toronto, Ontario M5S 1J4.

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de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

16

Gemeente Velsen ©

''Meester, mijn meneer is voor de evangelisatie, dat weet ik wel, maar hij vindt dat niet alles alleen door hem gedaan kan worden en daarom kan hij niet voldoende helpen met de Zondagsschool, zegt hij en daarom kom ik mijn diensten aanbieden voor de Zondagsschool en meneer Oosterhof, die vaak bij meneer komt voor de evangelisatie, die komt ook helpen.''

Ze hadden het parmantige vrouwtje lachend aangezien en meteen plannen gemaakt, waardoor er meer lijn kwam in het Zondagsschoolwerk.

In de ogen van de juffrouw was een blijde triomf geweest. ''Zie je wel, dat God helpers geeft?''

De meester verbreekt de stilte. ''Ik denk dat je gelijk hebt,'' zegt hij langzaam, ''we moeten het proberen, kerkdiensten en een goede Zondagsschool en waarom zou het niet kunnen?''

Het is op een vrije Woensdagmiddag dat de meester enkele gezinnen gaat bezoeken. Het is een gewoonte geworden, die door enkelen op prijs wordt gesteld en door anderen een lachertje wordt genoemd, maar de meester vindt de weg naar de ouders als vanzelf door de kinderen die op school zijn. Hij gaat deze middag naar IJda en Hannes, die dicht bij de school wonen. Hij ziet IJda bezig achter een houten tobbe de was doen op een gammel wasbord, dat kreunt onder de felle streken van IJda's rood opgezette handen. Een lucht van waterdamp en groene zeep hangt in het vertrek, dat voor alles dient en een rokerig vuur in het oude kacheltje maakt het geheel tot een volmaakt troosteloos onderkomen. Kinderen spelen en vechten met elkaar in het zand buiten de keet, sommigen kruipen naar binnen om in het zand, dat de vloer bedekt, het spel voort te zetten wat IJda niet wil: overdag heeft ze genoeg aan haar hoofd om ook nog op de kinderschaar te letten.

''Als meester komt klagen, moetie maar weerom kommen,'' kondigt IJda aan voor de meester iets kan zeggen over zijn komst; ''me man Hannes heb meer verstand van de school dan ik.'' Ze slingert een stuk hemd door het schrale sop, wringt het krachtig uit; dan strijkt ze met de rug van haar dampende hand de pieken van het vochtige voorhoofd: ''Ik ben niet van dat soort, dat als zatlappen over de hei schommelt en Hannes ook niet al isie wel es dronken.'' Ze houdt ineens op, ziet tersluiks naar de jongste, die een wieg heeft van een oude kist met vodden; het kind is zwaar debiel. ''Nou ja,'' gaat ze door, als wil ze iets in haar gedachten wegduwen, ''Hannes is niet altijd gemakkelijk, hij het ook zo krimmeneel veel last van z'n zere voeten en dan dat zware werk — ik zeg vaak: wor toch wat anders, je ken best petrolieboer worde, maar dat willie niet.''

''Waarom niet?'' De meester is op een lage kist gaan zitten die als stoel dienst doet.

''Omdat ie dan niet zeker van z'n cente is en 't is toch al zo krap.'' Ze wijst met haar hoofd naar de kinderschaar: ''acht kindere te ete geve en dan nog Truitje, die naar school gaat-''

''Dat is toch prachtig? Waarom gaan de anderen niet?''

Haar handen rusten even op het kreunende wasbord, een half gelovige lach om haar mond met de diepe vouwen. ''is meester nou zo of houdt-ie zich zo? Ik wil niet dat Trui naar school gaat, alsmaar mij late werke en zelf de juffrouw uithange en dinge leren waar je niks an het.'' Ze lacht smalend: ''Maar wat ik ook doe en of ik erop los sla: ze gaat. Ze is net als die kerel van mijn: wat ze in derlui kop hebbe mot gebeure en wie denkt an mijn? Ik ken de smerige was doen.''

Het valt de meester weer op, hoe spraakzaam de vrouwen zijn, waarom? Misschien een mens tegenover zich ziende, waarop ze kunnen afreageren? Een onbewuste of bewuste kans, iets van hun vragen en ellende kwijt te raken? Of een voortdurend praten om de meester niet aan het woord te laten komen? Toch is deze vrouw niet van het soort, dat hier voornamelijk huist: de keet is afschuwelijk, maar niet vuil en ze doet de was.

''Dan straks de winter,'' gaat ze door, hevig over het wasbord schrobbend, ''ik weet niet of u weet wat hier de winter is, maar het is armoe troef — nou is het pas October, wat zal dat nou weer worde...'' Ze schudt haar hoofd.

''Maak nu geen zorgen voor de tijd,'' zegt de meester, een paar kinderen, die naar hem zijn toegekropen over het hoofd strijkend, ''waar nood is, komt hulp, daarvoor ben ik hier gekomen. Wat de school betreft: ik ben dit niet met je eens en geef Truitje gelijk.''

''Ja, dat zal wel,'' smaalt IJda, '''t is uw werk.''

''Als je kinderen niet naar school gaan, wat komt er dan van terecht? Ze gaan bedelen of worden dagloner bij een boer of polderwerker bij kanalen die gegraven moeten worden; nu weet je zelf wat een armoedig bestaan dit geeft welnu: laat je kinderen iets leren zodat ze straks aan een opleiding voor een ambacht kunnen beginnen — het geeft een beter loon en leven en dat gun je de kinderen toch wel?''

IJda staat even met open mond naar hem te kijken. '''t Lijkent wel een paleisleven als ik dat zo hoor, maar ik moet't eerst zien.'' Ze wast weer door.

''Goed,'' zegt de meester, ''probeer het dan eens en stuur je kinderen van vijf tot twaalf jaar naar school, dat is voor Truitje ook plezieriger en voor jou rustig in huis.''

Ze bromt wat, dan valt haar nog iets in: ''Ja, dat is waar ook: Trui het van die rare praat gekrege vanwege die school, ze praat van Jezus en zo en ik wil geen vrome kindere, dat is toch allemaal flauwekul.''

''Zal ik haar dan een serie vloeken moeten leren?''

Ontario heeft zijn gezinswetten herzien

Wij dachten dat u en uw gezin dit moesten weten

Het doel van de nieuwe wet is de rol van het gezin te versterken en aan te moedigen door ouderwetse en unfaire wetten in overeenstemming te brengen met het moderne gezinsleven.

- Huwelijkseigendom — de aandelen in gezinsbezittingen, het huis inbegrepen.
- Onderhoud — de wederzijdse verplichting van echtgenoten om zichzelf en hun kinderen te onderhouden.
- Huishoudelijke contracten — wat ze inhouden en hoe ze gemaakt moeten worden.
- Afschaffing van de status van onwettighid — gelijke rechten voor alle kinderen.
- Huwelijken — leeftijd waarop men zonder toestemming kan trouwen en burgelijke ceremonies.
- Successierechten — de reglementen om testamenten te maken en rechten van overlevende gezinsleden.

De nieuwe wetten veranderen in wezen de rechten en verantwoordelijkheden van iedereen in Ontario.

Het Ministerie van de Procureur-Generaal heeft een voor ieder te begrijpen folder samengesteld die een samenvatting geeft van de nieuwe wet. Voor een gratis copie kunt u schrijven naar:

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focus

Tax crackdown coming for churches?

EDMONTON, ALTA. (CCP) — The continuing threat of an income tax levy of some $300,000 against a member church of the Edmonton and District Council of Churches has again drawn protests and generated fears that this could be the opening round of a tax crackdown on revenues of churches and other charitable organizations.

Council members recently endorsed the action of their president, Rev. C. Murray Starr, who wrote to National Revenue Minister Joseph P. Guay asking why the Church of Christ Development Co. is now subject to tax when the conditions under which it has been exempt for 20 years have not changed.

The company, formed for the purpose of financing new churches and making loans to congregations of the Church of Christ (Disciples of Christ), was incorporated as a charitable organization by the church's 1957 national convention.

Its operations have been tax exempt until last summer when company and church officers were advised that tax would have to be paid on some $770,000 worth of accrued assets which taxation department officials classed as taxable income over the previous five years.

Rev. John Bergman, pastor of the First Christian Church, Edmonton, and president of the Church of Christ Development Co., says he is bewildered why the taxation department wants to tax the company now.

"As stated in its articles of incorporation, the money that the company makes goes into the church. Nothing goes to individuals. We don't even pay salaries to those who work in the company."

The tax assessment could amount to as much as $300,000, Rev. Bergman says, and the church would find it impossible to pay "because we just don't have that kind of cash".

Council members say they suspect the revenue department is hoping to set a precedent that could later be applied to larger churches. They claim that a small church — about 10,000 members Canada-wide — has been chosen as the "test case" in the apparent belief that it would not have much political clout.

Murray Starr suggests part of the difficulty might be due to the fact that the company's funds had accumulated more than usual in recent years and had been invested. But the investment was in accord with tax regulations, he says, adding that development of new congregations has been curtailed because of merger talks still going on between the Church of Christ and the United Church of Canada.

job MARKET

Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-638-2260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struiksma, 536 Carluke Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Barrie: Velma Vander Horst, 40 Anne St. N., Barrie, Ont. L4N 2B6 (705) 726-1259. 19 year old girl is looking for work dealing with children or the elderly. Has references. Previous experience: waitress, domestic help, gardening and S.W.I.M.'er. Willing to do any type of work.

Beamsville: Aletta VanderPlaat, Box 1157, Beamsville, Ont. L0R 1B0. 18 year old girl looking for factory, office or store job. First year Calvin college.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arth[illegible] Hiemstra, 104 Concession [illegible] W., Bowmanville. [illegible] 17 year old boy looking for outside work, preferably on a farm.

Caistor Centre: Joanne Van Herk, R.R. #1, Caistor Centre, Ont. Phone 957-7311. 15 year old girl experienced in babysitting and willing to do any other type of work.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370, High school student is looking for a summer job.

Caistor Centre: Evelyn Struyk, R.R. #3, Caistor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Cayuga: Laurie Irwin, R.R. #4, Cayuga, Ont. N0A 1E0. Phone 768-3044. Age 19, Mohawk College, Business Administration Student. Prefers job related to accounting.

Fordwich: Raymond Borg, R. R. #1, Fordwich, Ont. N0G 1V0. Phone (519) 335-3669. A 17 year old student willing to work at anything.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanraamsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Guelph: Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 82[illegible]29. Turning 16 in Sep[illegible]0 lbs., 5'8" tall. Hard [illegible]er, willing to do anything anywhere in Ontario. Two years experience in Fish and Chip business.

Guelph: Alisa Bakker, 208 Waverley Dr., Guelph, Ont. Phone: 822-4782. 1st year Calvin College; Age: 21; Available May 23-Aug. 31; Experience: 3 yrs. office work; short-order cook, house & gardening. Areas preferred: London, Stratford, Guelph and Toronto.

Guelph: Peter and Eric Buss, 72 University Ave. W., Guelph, Ont. N1G 1N7. [illegible] collect 519-824-9528. Pe[illegible]ill be 15 in August, has 2 [illegible]mers experience on da[illegible]arm. Eric is 13. Both wo[illegible]like to work on farms, not necessarily on same one. Money is not main object.

Guelph: Student 22 years old looking for summer work in the construction field. Have 3 years and several summers experience in residential construction. I am presently enrolled in a construction course in the area college. Have my own transportation. 43 Dufferin St., Guelph, Ont. N1H 4A2. Phone 519-824-2092.

Hamilton: Marian Vanden Burg, 87 West 5th St., Hamilton, Ont. L9C 3N5. Phone: 383-4932. I am 17 years old looking for summer employment in the Hamilton area. Experienced babysitter.

Hamilton: Corry Geerts, 278 Sanatorium Rd., Hamilton, Ontario, L9C 2A1. Age 18. Willing to do any type of work. (Need some money for college) Special interest in handicapped children. Has experience in housework, babysitting, janitorial work (2 years), working with handicapped adults and children. Available all summer.

Hamilton: Bill Spoelstra, 217 Sanatorium Rd., Hamilton, Ont. L9C 1Z4. Phone 416-383-6436. 16 year old high school student looking for summer employment. Willing to work at anything.

Hamilton: 15 year old high-school student looking for summer work (June, July and August). Preferably in the Hamilton area. Contact: Dave Jongsma, 241 Stonechurch Rd. E., Hamilton, Ont. L9B 1B1. Phone 389-7821.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

Grand Rapids, Mi: James Ward, former leader of ELAN appreciates solo engagements during August. Contact Hans Altena (616) 241-3787.

Brinston: Iena Hoftyzer, R.R. #2 Brinston, Ontario, K0E 1C0. Phone: 613-652-4731. Girl 15 would like a summer job. Experienced in household duties and babysitting. Will work anywhere in Ontario in exchange for room and board and pocket money.

Mount Hope: Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

Pine Grove: Corinne Smit, 16 Waymar Heights, Pine Grove, Ont. L0J 1J0. Tel: 416-851-1035. I am a student taking a two year Graphic Art and Advertising course at Humber College. I would like a summer job related to this field.

Ripley: Helene Peet, Box 212, Ripley, Ont. N0G 2R0. 17 year old girl is looking for work, preferably in Western Ontario. I love to work with children, but will take any available job.

St.Catharines: Ray Louter, R.R. #2 Irvine Rd. N., St.Catharines, Ont. L2R 6P8. Phone 934-0695. I'm a 17 year old student going to college next year. I have 2 years part time greenhouse experience but willing to do anything legal.

Sarnia-Mississauga: I am a graduating grade thirteen student looking for employment before entering university. My ambition is to become an elementary school teacher. I would like employment, preferably with children, in either the Sarnia, or Mississauga region. I sincerely hope that you can aid me in my search. Marg Bysma, 230 Capel St., Apt. 104, Sarnia, Ont. N7P 7P9.

Smithville: Jack Rintjema, 119 Morgan St., Smithville, Ont. L0R 2A0. Tel: 416-957-3446. 2nd year electronics student seeking work experience in electronics.

Strathroy: Darlene Zwart, 493 Dewan St., Strathroy, Ont. N7G 3C6. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until September. Phone: 519-245-0454.

Teeswater: Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Fruitland: Marilyn Van Tol, Gr. 17, Box 7, Fruitland, Ont. Almost 17 years old and am available anytime. Experienced in babysitting. Phone: 643-1943.

Wellandport: Alice Spek. General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

Whitby: Jane Hendriks, 86 Garrard Rd., Whitby, Ont. L1N 3K5. I am 16 and am willing to do Day camp, babysitting, store work and waitressing.

Willowdale: Harold Regeling, 151 Wedgewood Dr., Willowdale, Ont. M2M 2H8. Preferably having work in the Willowdale district and will do gardening, store help etc.

Winona: Shirley Knegt, 239 McNeilly Rd., Winona, Ont. Phone 643-1051. 15 year old girl experienced in babysitting and willing to do any other type of work.

For our records would you kindly inform us as soon as you have found a job or summer help through "Job Market." We would like to know if readers are getting results through this service.

Winona: Terry Walma, 285 Winona Rd., Winon[illegible] Ont. Ph. 643-1889. Gr[illegible] Designer. Employ[illegible]ught: Commercial art, [illegible]raphic design, Printing House.

Woodstock: Richard Alblas, R.R. 5 Woodstock, Ontario N4S 7V9, 467-5452. Age: 18 years old. Would like a job on a dairy farm from half of June to the middle of September. Has plenty of experience since I have lived on a dairy farm all my life.

Edmonton: Jack Miedema, 21 Collier Cres, Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day. please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

Vauxhall: Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

Dollard des Ormeaux: Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-684-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

Truro, N.S.: 56 F[illegible]m Rd., Truro, N.S. B[illegible]. I am 17 years old[illegible]e able to start July 1st. [illegible]eferably on a dairy or beef farm.

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. [illegible]648-1547 looking for [illegible] student over 16 years[illegible]ge for work on a dairy fa[illegible]n, for June through August. Milking experience pre[illegible]ferred.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

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Notes of Thanks

DRAAISTRA: We would like to express our sincerest thanks to our children, grandchildren, relatives and friends for making our 45th Anniversary such a blessed day to remember. Also thanks for the flowers, cards, letters and gifts. Above all we thank God for his blessings in the years past, and pray for His blessings in the years to come. Mr. & Mrs. T. Draaistra, Grimsby, Ontario.

HAMSTRA: We like to express our sincere thanks to our children, grandchildren, relatives and friends, who made our 55th Wedding Anniversary such a beautiful day to remember. Above all thanks to our Lord for His faithfulness towards us in the past and pray for His guidance in the future. Thanks for the many cards, letters, flowers, gifts and well wishes we received. Mr. & Mrs. P. and Zw. Hamstra, 281 Queen Street S., Hamilton, Ont. L8P 3T4.

MANTEL: With praise and thanksgiving to our Heavenly Father, we want to thank our children, grandchildren, and great grandson, relatives, and friends for the warm wishes, letters, cards and gifts for making our 55th Wedding Anniversary such a beautiful day. We pray for God's blessing in the future.
Cornelius & Pietertje Mantel (nee Vriend), R.R. #1 Millgrove, Ont.

SIDERIUS: We thank everyone for the many cards, flowers and good wishes on the occasion of our 50th Wedding Anniversary, thus making that day an unforgetable one for us. The Lord has done great things for us, whereof we are glad. Ps. 126:3
Janet & John Siderius, Brampton, Ont.

SINKGRAVEN: We wish to express our sincerest thanks to all our children and grandchildren, relatives and friends, for making our 35th Anniversary such a blessed day to remember. Also thanks for the many cards, flowers, and gifts. Above all we thank God for His blessings in the years past and pray for His guidance in the years to come. Mr. & Mrs. C. Sinkgraven, R.R. #2 Brampton, Ont. L6V 1A1.

STORTEBOOM: We willen bij deze onze hartelijke dank betuigen aan kinderen en klein kinderen vrienden en kennissen die onze 45 jarige huwelijk die we door Gods goedheid op 5 Mei mogten vieren door bloemen en kaarten en gelukwensen tot een onvergetelijke dag hebben gemaakt. Mr. en Mrs. H. Storteboom, 310 Broadway, Orangeville.

STOTER: Sincere thanks to relatives, neighbours and friends from far and near for cards, flowers and best wishes on the occasion of our 40th Wedding Anniversary. May we all witness Gods blessings and care.
Geert & Joan Stoter.

TAMMINGA: We wish to express our thanks to our children and grandchildren, also to all our relatives and friends for the gifts, flowers and many cards from them on our 50th Golden Anniversary. Praise the Lord. Mr. & Mrs. W. Tamminga, 63 Alice St. N., Essex, Ont. N8M 1C6.

Notes of Thanks

VANDER SLEEN: We wish to express our sincere thanks to all our children, grandchildren, relatives and friends for making our 50th Wedding Anniversary a day we will remember with much pleasure. Thanks for the many cards, flowers, gifts and best wishes. Above all we thank God for His blessings in the years past and pray for His blessing and guidance in the years ahead. Mr. & Mrs. G. van der Sleen, Pembroke, Ont.

Births

KIRBY: Terry & Marga (nee Kobes) welcome with love into their family, a daughter, JOANNA MARIE, born May 8th, 1978 in Ottawa. A sister for Devon.

RENKEMA: "Children are a Heritage to the Lord." Once again the Lord has blessed us by entrusting to our care another one of His beautiful creations, a healthy little daughter, CHRISTINE ROSANNE, born May 6, 1978 to guide and direct her in the fear of His name. A precious new sister for; Melinda, Annette, Jason, Derek, Bryan, Elizabeth, and Kenneth. Thankful parents: John & Wilma Renkema. Grandparents: Mr. & Mrs. J.M. Renkema, Mt. Brydges, Ont. and Mr. & Mrs. D.H. Kranenburg, Chatham, Ont.
P.O. Sebringville,ontario

SCHALK: With thankfulness to God, we announce the arrival of RICHARD PETER, born May 5. A little brother for: Annette, Valerie, and Darryl. Happy parents: Peter and Henny, 1606 St. Andrew Rd., Lethbridge, Alberta. Grandparents: Mrs. G. Schalk, Lethbridge and Mr. & Mrs. T. Bosch, Duncan, B.C.

TJEERDSMA: With joy and gratitude to God, the giver of life, we are happy to announce the birth of our second child, a son, JOHN PETER, born on May 5, 1978. A little brother for Christina. Happy parents are Eelke and Jane Tjeerdsma. Also welcomed by grandparents, Mr. & Mrs. John Tjeerdsma and Mr. & Mrs. Eppe Van Dam.

Marriages

BAARDA-BOYLE: Mr. & Mrs. H. Baarda, Smithville, wishes to announce the forthcoming marriage of their daughter, CHRISTINE H.W. to MR. IVAN A. BOYLE, London, Ont. The ceremony will take place D.V. Saturday, June 3rd, 1978 at 3 o'clock in the Christian Reformed Church of Smithville, Rev. P. Ravensbergen officiating. Future address: 683 Lady brock Cr., London, Ont.

DE BOER-VAN HARDEVELD: Mr. & Mrs. Ralph De Boer of Hagersville, Ont. are pleased to announce the forthcoming marriage of their daughter, RITA to TOM, son of Mr. & Mrs. Tony Van Hardeveld of Ancaster, Ont. The ceremony will take place D.V. June 10, 1978 at 11:00 a.m. in the Chr. Ref. Church of York, Ont. Rev. Philip Stel officiating. Future address: 100 Ridge Rd. W., Grimsby, Ont. L3M 4E7.

DEWEGER-MIEDEMA: Mr. & Mrs. Art DeWeger and Mr. & Mrs. Andrew Miedema are pleased to announce the forthcoming marriage of their children, DIANA and MICHAEL. The wedding ceremony will take place D.V. June 17, 1978 at four p.m. in the First Christian Reformed Church of St. Thomas. Rev. G. Mouw officiating. We pray that God may bless them and lead them on their way together. Their future address is 202 Highview, Apt. 305, St. Thomas, Ont.

Marriages

GARTER-GEERTSMA: Mr. & Mrs. Don E. Garter of Ponoka, Alberta and Mr. & Mrs. Lambertus Geertsma of Bawlf, Alberta, are happy to announce the forthcoming marriage of their children, DONNA MARIE and CLARENCE, in the Ponoka United Church on June 10, 1978 with Rev. R.C. Gates officiating.

VISSER-VAN DEN HENGEL: Mr. & Mrs. Ted Visser of Jarvis, Ont. wish to announce the forthcoming marriage of their daughter, BETTY JEAN to HENRY RONALD VAN DEN HENGEL, son of Mr. & Mrs. Gerard Van den Hengel of Selkirk, Ont. The ceremony will take place on Friday, June 2, 1978 at 7 p.m. in the Jarvis Christian Reformed Church. Rev. P. Brouwer officiating. Future address: Aldor Street, Dunnville, Ont.

VAN MARUM-SCHOUTEN: Mr. & Mrs. G. Van Marum are pleased to announce the forthcoming marriage of their daughter, ELIZABETH to JOHN PAUL, son of Mrs. C. Schouten, all of Sarnia. The wedding ceremony will take place on, D.V. June 3, 1978 at 3:30 p.m. at the 2nd Christian Reformed Church of Sarnia, Rev. J.J. Hoytema officiating. Future address: R.R. #2 Sarnia, Ont.

Anniversaries

Oudega Chatham
1933 1978
The Lord willing, we hope to celebrate with our dear parents and grandparents,

PIETER and HILDA HOEKSTRA
(nee Adema)

their 45th Wedding Anniversary. Their wedding text was Psalm 121:1, "I will lift up mine eyes unto thee, From whence shall my help come." May God continue to bless and keep them in His care. Their grateful children and grandchildren:
Jack & Jean Hoekstra; Betty, Paul, Rob—Chatham, Ont.
Grace & Albert Mast; Bill, Peter, Tina, Helena, Renee—Chatham, Ont.
Tina & Adrian Verburg; Colleen & Charley (Engaged), David, — Brian — Chatham, Ont.
Jean & Andy Roorda; Dale, Dean — Chatham, Ont.
Sarah & Henry Regts; Ed, Kelly Ann, Jennifer — Chatham, Ont.
Harry & Yvonne Hoekstra; Shelley, Kevin — Chatham, Ont.
Effie & Elbert Forsten; Cynthia, Everett, Nancy, Bradley — Blenheim, Ont.
Judy & Bert Vanderdool; Gayle, Kenny, Judy Lynn, Derek — Port Lambton, Ont.
Janet & Michael Wood; Jeffery, Jamie — Chatham, Ont.
Home Address is 288 Indian Creek Road, Chatham, Ont.

The Lord willing on June 1, 1978 we hope to celebrate with our parents and grandparents,

FRANS and FRANSKE MIEDEMA
(nee Miedema)

their 45th Wedding Anniversary. May God continue to bless and keep them in His care. Their thankful children and grandchildren,
Ina & John Vaandering; Frances, Christine, Eleanor — Brantford, Ont.
Ann & Sidney Andela; Ken, Frank, Ron, Julia, Steven — Bradford, Ont.
Jean & Bob Boneschansker; Frances, Ann Louise — Newmarket, Ont.
Sidney & Timmy Miedema; Michael, Carl, Geoffery, Verna, Kimberley—Willowdale, Ont.
Arthur Miedema—Newmarket, Ont.
Grace & Bob Horlings; Richard, Yvonne, Dwayne; Newmarket, Ont.
Audrey & Menno Pyper; Cindy — Richmond Hill, Ont.

Anniversaries

Beetsterswaag Hamilton
1938 1978
And it came to pass that while they communed together and reasoned, Jesus Himself drew near, and went with them. Luke 24:15. With Joy and thankfulness to God we hope to celebrate D.V. on June 2, 1978 the 40th Wedding Anniversary of our dear parents and grandparents,

AAN & HEILKJE BERGSMA
(nee Annema)

May the Lord continue to bless and keep them in the years to come is the wish of their children and grandchildren.
George & Rennie Vanderhorst; Desiree, Melissa, Jaunita & Monica—Redcliffe, Alta.
Ed & Heather Bergsma; Dwayne, Sarah — St. Albert, Alta.
Al & Jane Vandenakker; Darlene, Helene & Sheri-Lynn — Hamilton, Ont.
Cecil & Julie Bergsma; Andrew, Alan, Joyce — Vineland, Ont.
Joanne Bergsma — Vancouver, B.C.
J.B. & Jill Vokes; Brett, Shannon— Hamilton, Ont.
Open house in the First Christian Reformed Church, Charlton Ave., Hamilton from 7-9 p.m. June 2, 1978. Best wishes only, please. Home address: 130 East 5th St., Hamilton, Ont.

1933 May 24 1978
With joy and thankfulness to God we wish to congratulate our parents and grandparents,

BINDERT and JACQUELINE
HUIZINGA (nee Ederveen)

on the occasion of their 45th Wedding Anniversary on May 24, 1978. That God will continue to bless them in the years to come is the prayer of their children and grandchildren:
Hans & Betty Huizinga; Caroline, Wendy, Robert, Peter
Albert & Bertha Huizinga; Renee, Thomas, Brent
Home address: 2402, 8920-100 St., Edmonton, Alta. T6E 4Y8.

1933 1978
Psalm 33:18
With gratefulness to God we rejoice with our parents and grandparents,

LINUS JOHN KLUMPENHOUWER
JOHANNA KLUMPENHOUWER
(Kleinhesselink)

on the occasion of their 45th Wedding Anniversary, June 8, 1978. As your children we want to thank you, Dad and Mom for giving us a home where God was served above all else. May this same God and Savior guide you both in years to come. All our love:
Rev. John & Jane Klumpenhouwer; Bernie, Len, Kiem, Kristin — Fredericton, N.B.
Ben & Evelyn Klumpenhouwer; Darlene, Brian, Joanne — Brockville, Ont.
Jerry Klumpenhouwer; Dan, Jim, Carol Carolyn — Gowanstown, Ont.
Linda & Elmer Mienema; Debbie, Sharon, Sandy, Gregg — Milverton, Ont.
Ann & Ed Bell; Judy, Terri, Stewart, Tracey — Mt. Elgin, Ont.
Bill & Tina Klumpenhouwer; Janice, Steven, Julia, Lori — Wroxeter, Ont.
Betty & John Van Donkersgoed; Karen, Albert, Mark, Maria, Richard — Gorrie, Ont.
Theo & Joy Klumpenhouwer; Susanna, Mathew — Gowanstown, Ont.
Dick & Ruby Klumpenhouwer — Kitchener, Ont.
Henry Klumpenhouwer — Red Deer, Alta.
The Lord willing we will have Open house on June 10th, 2-4 p.m. and 8-10 p.m. at the home of John Van Donkersgoed, R.R. #2 Gorrie. Family get together will be June 24. Best wishes only. Home address: R.R. #2 Gorrie, Ont. N0G 1X0.

Anniversaries

With joy and gratitude to God we rejoice with our parents and grandparents,

BERNARD and MARY NIEBOER

on the occasion of their 40th Wedding Anniversary on May 14, 1978. We hope and pray for the Lord's continued blessing upon them and their bond with us. Their children and grandchildren:
Willard & Twylla Nieboer; Kimberlee, Michelle, Jacqueline — Grand Rapids, Mich.
Joyce & Richard Doumeng — St. Thomas, Virgin Islands
Elvina & John Van Roon; Kenneth Darcy — Lethbridge, Alta.
Raynold & Carol Nieboer; Scott &, Ament — Picture Butte, Alta.
Home address: Box 8, Iron Springs, Alberta T0K 1G0.

Westerbork Edmonton
1938 June 16 1978
"The Lord will keep your going out and your coming in, from this time forth and forever more." Ps. 121:8
Grateful for the Lord's faithfulnes, we hope to celebrate with our parents and grandparents,

GERRY and ANN TOORNSTRA
(nee Terpstra)

their 40th Wedding Anniversary. It is our prayer that the Lord will continue to bless and keep them.
Sita & Jack Dost — Calgary
Clarence & Mary Toornstra — Edmonton
Winnie & Tim Visscher — Edmonton
Jacob Toornstra — London
Grace & Ken Craig — Edmonton
Bert & Janet Toornstra — Edmonton
Jack & Janet Toornstra — Edmonton
and 16 grandchildren.
Open House will be held on Saturday, June 17, 1978 from 2-5 p.m. at the East Christian School Auditorium at 11515 - 36 Street, Edmonton.

1953 June 16 1978
EDMONTON
"That they may be one" John 17: 11b.
With joy and great thankfulness to our Covenant God, we wish to celebrate the 25th Wedding Anniversary of our parents,

DANIEL and MARY VRIEND
(nee Nicolai)

Their thankful children:
Richard — Guelph, Ont.
Ben, Ken, Calvin, Ann — Edmonton
You are invited to join our celebration at the First Christian Reformed Church, 10952 - 96 St. on June 16, at 8:00 p.m.

Obituaries

God chose to take into His glory, His child,

JAN HENDRIK
STROOMENBERGH

on May 8, 1978, aged 58 years. "I believed, and so I spoke." - II Cor. 4:13.
His wife: Hope Stroomenbergh — Ottevanger
Mother: Susan Stroomenbergh — Middeldorp — Sarnia
and sister: Susan Halpern and Burt Halpern, Succasunna, N.J.
Children:
Susan & Harm Douma — Forest
Jan Stroomenbergh — Toronto
Case Stroomenbergh, Ottawa
Joyce Stroomenbergh — Sarnia
Three grandchildren.

It pleased the Lord to take unto Himself into eternal glory our faithful member and friend,

MR. RALPH FLOKSTRA

May the God of our grace comfort and strengthen Mrs. Flokstra and her family in their sorrow. Romans 8:37-39.
The Friendship Club, Mount Hamilton Chr. Ref. Church.

Classified Advertising

Obituaries

Jesus said to him, I am the way, and the truth, and the life, no one comes to the Father, but through Me. John 14:6

Just 2 weeks after the joyous celebration of our 40th Wedding Anniversary it pleased the Lord our God to suddenly take unto Himself on May 20, 1978, at the age of 69 years my beloved husband, our dear father and grandfather,

ROELOF FLOKSTRA

Our comfort is that he now dwells in the house of the Lord forever.

Beloved husband of: Fenny Flokstra
Dear father and grandfather of:
Coby & Koop Hoekstra; Theresa, Ronny — Scarborough
John & Evelyn Flokstra; Bryan, Sheryl Ann, Timothy — Hamilton
Hetty & Eylt Hartman; Wayne, Veronica — Dundas
Casey & Maryke Flokstra; Ricky, Steven, Michael, Michelle — Hamilton
Joe & Peggy Flokstra; Jeff, Jennifer, Susan, Josie — Grassie
Grace & Henry Bloemsma; Allan — Ancaster
Andy & Margaret Flokstra; Robert, Lisa, Juanita — Hamilton
Jeanette & Greg Cross — Freelton

The funeral service took place from the Mount Hamilton Christian Reformed Church, on May 24, 1978. Home address: 567 West 5th St., Hamilton, Ont.

De Hollandse mannen vereniging Van Raalte van de Mount Hamilton Christian Reformed Church, geeft met droefheid kennis dat voor ons onverwachts, maar op Gods tijd, van ons is weggenomen onze oud-voorzitter en lid,

ROELOF FLOKSTRA

Wij zijn dankbaar voor wat hij voor ons in al die jaren heeft kunnen doen.

Het Bestuur, Mount Hamilton, 20 mei 1978.

Wij betuigen onze hartelijke deelneming aan Mrs. R. Flokstra en haar kinderen met het overlijden van haar man en vader. Wij wensen hen sterkte en Gods hulp toe in deze moeilijke dagen.

De vrouwenvereeniging, Bidt en Werkt van Mount Hamilton. Openbaringen 21: 4-5.

The Christian School Community of the Timothy Christian School of Williamsburg, Ont., expresses its Christian sympathy to their board member, Arie Geurkink and his family in the passing away of their son,

FRED

who was suddenly called home May 3, 1978. May the knowledge of God's promise comfort them in their loss. Isaiah 59:21.

On Monday night, May 15, 1978, the Lord called to Himself,

DIRK E. VERSCHOOR

beloved husband of Johanna D. Verschoor (de Kwant), father of
John & Maria
Ina & Kees Vander Kruk
Bernie & Martha
Jack & Jeanne
Elizabeth & Leo Vis
and 21 grandchildren.

Pre-deceased by one brother Wm. and survived by one sister, Elisabeth Verschoor in the Netherlands. Matthew 25:23.

Business

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Pulpit Supply

Available for Call:

The Consistory of the Emo Christian Reformed Church heartily recommends its associate Pastor Rev. Harold De Jong for call. Rev. De Jong has served the church in Nigeria as pastor for 5 years and will graduate in May with a Masters degree in Pastoral Counselling which he has taken in the 2 years leave of absence granted him by the Emo Consistory. Rev. De Jong may be contacted at Box 12, CentreVille, Kings Co., Nova Scotia, B0P 1J0 or phone 902-678-9224.

STRATHROY: The Westmount CRC needs pulpit supplies on August 6, 13, 20, and 27. Ministers who will be in this area and willing to preach please contact Mr. A. Speerstra, 359 Dominion St., Strathroy, Ont. H7G 3G9.

MONTREAL: Pulpit supply for July 2, 9, 16, 23 at Montreal, Quebec. Ministers vacationing in this area and willing to preach once or twice please write the clerk, Mr. W.H. Jager at 102 Franklin Rd., Beaconsfield, Que. or phone collect 514-694-3057.

Personal

I have Multiple Sclerosis and need a companion and friend. I am a professional lady, aged 50, occupied in Toronto. Letters under number 4298, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Cottages

Alton Lodges
1+ 2 bedroom clean
Housekeeping cottages
Family Resort

100 yds. from sandy beach
close to fishing
open all year
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R.R. #1, Wasaga Beach
Len & Rita Bette

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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, Zwem- en vis gelegenheid. (Ideaal voor groepskampen.) "Little Europe vindt u 8 mijl ten oosten van Highway 11 aan de Muskoka Rd. No. 4, voorheen Vankoughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. Bakema
Tel: 645-2738

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modern 2 and 3 bedroom housekeeping cottages, serviced camp sites.

For information call 705-752-1118 or write John & Bev Vandenberg

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Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.
Don and Irene Crann
(new owners)

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Real Estate

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Well established and productive dairy farm. 513 acres of good land. 3 bedroom home, staff house, extremely well constructed barns, milk house with pipeline, and other buildings. Includes land, buildings, herd, equipment, stock and milk quota. $250,000.00. Very good income. We have others. Landry Agencies Ltd., Realtor, 149 4th Ave. S., Kenora, Ontario P9N 3X7 or 807-468-9871.

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7790 acres of agricultural and recreational property. 3¾ miles of shoreline on Rainy River. Spacious home, golf course, pool, etc. Many extra. Feasibility study commissioned by us shows potential for agriculture, recreation, forestry and wildlife. We have others. Landry Agencies Ltd., Realtor, 149 4th Ave. S., Kenora, Ontario, P9N 3X7 or 807-468-9871.

For Rent

TORONTO-downtown. July and August. Fully furnished one-bedroom apt. One or two responsible non-smoking adults. $300 monthly. Phone 929-9074 or write Box # 4295, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Zomerhuisje aangeboden, tot 4 personen. Volledig ingericht, is verwarmd, bij particulier. Omgeving:Haarlem, Amsterdam, Leiden. April en Mei fl. 200.00 per week. Juni en September fl. 250.00 per week. July en August fl. 325.00 per week. Brieven aan: H.W. Vonk, Duinlaan 12, Bennebroek, Holland. For more information call Hamilton, 522-1539.

For Sale

Equipment for sale

Two 400 H.P. Boilers (Volcano) L.P. Steam can be converted for hot water use. Boilers are in excellent condition. Dual Fuel use. (Gas and/or oil). All components are included. Breeching included. Boilers only would cost you new $41,000.00 each, we will sell you the above for **only** $11,000.00 each. Contact Mr. D.L. Beishuizen at 746-1222, Rexdale,Ont.

1973 GRAN TORINO SQUIRE STATION WAGON

automatic, 44,000 miles, in excellent condition. $2,300. Tel: 389-4584.

Teachers Needed

HOLLAND MARSH: In the light of possible expansion, Holland Marsh Christian School invites applications for a teacher in the junior grades. For further information or application forms, contact: Mr. J. van Breda, principal, Holland Marsh Christian School, R.R. #2, Newmarket, Ont. L3Y 4V9. Phone (705) 737-0957 (home); (416) 775-3701 (school).

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidiarization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204- 338-3553.

Help Wanted

Experienced person wanted for modern dairy and broiler farm in Clinton area. Must be steady, reliable and capable of responsibility. House in town available, wages negotiable, references preferred. Wanted for immediate employment. Please phone: Bert Dykstra, 519-482-7811.

Reliable, full-time, single person needed on modern dairy farm. Live-in. Experience preferred. Please write or phone: Jake Feenstra, R.R. #3, Petrolia, Ont. N0N 1R0. Phone 519-845-3507.

Maranatha Christian Reformed Church, St.Catharines, Ont.

Applications are invited for the position of **CUSTODIAN**. Applications to be submitted to the secretary, Committee of Administration, Andre Michels, 347 Linwell Road, St.Catharines, Ont. L2M 2P1.

Help Wanted

LEGAL SECRETARY

Wanted in Toronto law office in the near future. We are looking for a top notch secretary who is fully experienced and very conscientious, to take complete charge of the real estate department and mortgage work. Preferably over 30.

Mr. Verbeek
1-416-741-1247 after 5:00 p.m.

THE CHRISTIAN FARMERS FEDERATION OF ONTARIO
requires a

Senior Secretary

with Office Managing Ability

to start on July 4, 1978. The position will consist of a variety of office tasks plus the supervising of junior secretarial staff.

Important assets for the position include knowledge of bookkeeping, business practice, office procedures and an understanding of a Christian action group.

Please apply in writing to:
Elbert Van Donkersgoed, Executive Director
Christian Farmers Federation of Ontario
Box 70
Drayton, Ontario
N0G 1P0

About movies

Rev. J.D. Eppinga writes in the Banner an article about movies. He makes some good observations.

"I do see an occasional movie. At the same time I decry the fact that so many of us are now viewing films with no discrimination whatsoever. Incredibly, ther are some church goers who, as moviegoers, sit still for a mix of profanity, sex and violence, and call it entertainment.

"This leads to another thought. It seems that, lately, Jesus has taken our land by storm. There are revivals, spectacular ministries, great crowds, and lots of money rolling in. America has, not once, but many Billy Sundays. Thousands of enthusiastic radio preachers and speaking to millions of enthusiastic radio listeners. In the popularity polls, the Nazarene is number one.

"This is cause for rejoicing. I have always prayed for a national spiritual awakening. Ever since my ordination, the world has been going downhill and I have always worried about whether there was a connection. So there should be joy over what TIME magazine labels "The New Empire of Faith." But why, in the face of all the shining statistics which tell us that evangelicalism is booming among us, is our culture so little affected? We seem to have the impact of Ann Landers' wet noodle. So much around us, including the movies, is getting worse. Perhaps I am an alarmist. But I would rather be a Calvinist who reminds fellow Christians that we are chosen to serve, to build the kingdom, and to bring redemption to all spheres of life. To be sure, this involves a whole lot more than merely being careful about the films we see. But if we do not the latter, can we catch the vision of the former?

"New peolpe do not build a new society without maintaining the old sensitivities in a new age. Therefore, a gentle reminder seems in order. An ecclesiastical prohibition, emanating from our Synod in 1928, has been retracted. Good. But Romans 12 has not."

"...be not fashioned by this world...hate evil...hold good."

[Sarnia Church Bulletin]

Help Wanted

Excellent opportunity
for
Barber-stylist

in the famous **Empress Hotel**, Victoria, B.C. Partnership possible. For information write: Barber Syrt, Empress Hotel, Victoria, B.C. V8W 1W5 or phone (604) 479-5459 after 6 p.m., B.C. time.

Trinity announces fund

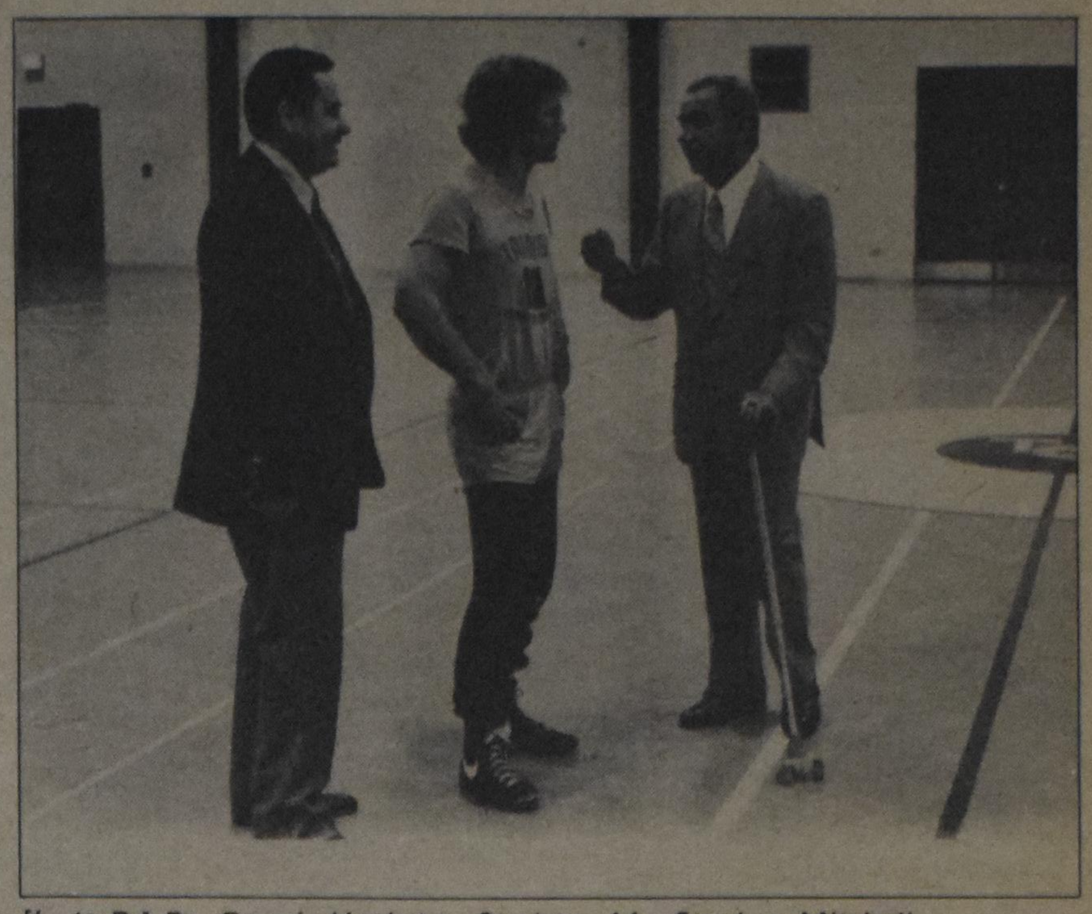
Dr. Dennis Hoekstra, president of Trinity Christian College of Palos Heights, Illinois, has announced a $350,000 project being undertaken by Stephen P. Mitchell, chairman of the college board of trustees. Mr. Mitchell recently presented checks in excess of $50,000 which began the fund to remove the indebtedness on the college gymnasium, which at the present time is more than $350,000. Upon completion of the project, the physical education facility will be renamed the Mitchell Gymnasium in memory of the Mitchell's son, James Alan Mitchell, who died of cancer in 1953.

Mr. Mitchell and his wife, Charlotte, are residents of South Holland, Illinois where he is president of his own firm, Mitchell Corporation, an insurance agency and brokerage. He has been very actively involved in the growth and progress of the College during the last eighteen years and has served as Chairman of the Board for the past four years.

In announcing this project, Dr. Dennis Hoekstra stated, "It is most appropriate that the Mitchell Memorial is the largest individual project ever undertaken at Trinity, for I have never known a supporter of Christian education who better illustrates in his own life those qualities Trinity seeks to develop in all of its graduates. We at Trinity who are privileged to work with Mr. Mitchell are continually amazed at his profound dependence upon God for everything, while at the same time constantly undertaking and achieving enormous personal accomplishments in the service of Jesus Christ and His Church and Kingdom. As Trinity Christian College approaches its 20th anniversary, it is my hope and prayer that our students may go out into the world exemplifying those same Christian virtues which are so evident in Steve Mitchell's life.

"Having a major building called the 'Mitchell Gymnasium' will help to remind everyone at Trinity in the decades ahead that our central task continues always to be thankful service to God and fellowman as exemplified by Mr. Mitchell in his long and outstanding service to Trinity Christian College."

In addition to his active interest in Trinity Christian College, Mr. Mitchell has had leadership roles in many local, state and national organizations. His early athletic career fostered his interests in the Fellowship of Christian Athletes.



[L. to R.] Dr. Dennis Hoekstra, Student, Mr. Stephen Mitchell

HUIZINGH & WILSON
Public Accountants
234A Yonge St. S., Aurora
Aurora 727-9797
Newmarket 898-4313
Toronto 883-1206

Term and Whole Life Insurance

The following is an example that shows some of the financial benefits of term insurance over against whole life. Two persons, both at the age of 30, bought $100,000 of life insurance.

Policyholder A was sold a $100,000 whole life insurance policy by his agent for an annual premium of $1,121. This he would have to pay to his death. If he ever was unable to make the payments due to financial difficulty, he could lose the policy or a substantial part of its benefits. This is a common policy sold to many people and promoted by many agents.

Policyholder B's agent advised a different plan, buying $100,000 of a five-year renewable term insurance along with a deferred life annuity. These are products that all large life insurance companies offer but do little to encourage.

Since the term insurance premiums for policyholder B was much smaller, only $234 per year at age 30 through 34, for the same $100,000 protection, he could invest the difference between $234 and $1,121.00 (887 each year) in the deferred annuity each year. As the deferred annuity accumulated, policyholder B could buy less term insurance, and still always make sure he would receive at least $100,000 in benefits whenever he died.

Look at this chart to see the results. The annuity assumes an earning power of 8% (which may or may not be fair for such a long projection).

POLICY HOLDER B

Age	Insurance reqd beginning of the year	Term premium each year	Invested in deferred annuity	Accumulated deferred life annuity
30	$100,000	$234	$887	
35	94,386	233	888	$5,614
40	86,128	281	840	13,614
45	74,303	349	772	25,697
50	57,360	397	724	42,640
55	32,777	347	774	67,223
60	none	none	1,121	103,654
65	none	none	1,121	159,518
70	none	none	1,121	241,582

As policyholder A paid premiums, he/she had $100,000 of insurance, and could in an emergency or when retiring, trade in the policy for its cash value, which would be about $50,000 at age 65. But compare this to Policyholder B according to the chart. This person also had the same $100,000 protection all along (ie. in case of death, the insurance plus the deferred annuity totalled over $100,000 at all times). However, at age 65, policyholder B could take more than 3 times as much out than policyholder A.

At age 70, policyholder B had almost $250,000 accumulated in a deferred annuity, an amount that would be transferred to his estate tax free if he died. This compares with the $100,000 that A's estate would receive upon death.

Another option for B would be to take out the deferred annuity in monthly payments for life, changing the deferred to an active annuity, at age 65 (or any other age). Policyholder B could receive about $19,700 per year for life, if a man, and about 18,000 if a woman at age 65. For slightly lower income, these could be guaranteed for a minimum of 10 or 15 years. Compare this with the $50,000 cash value that A has in his whole life policy, or the $100,000 death benefit, and its clear that Policyholder B has by far the best deal.

The above has been a comparison between two possible approaches with life insurance companies. If Policyholder B had taken the term insurance, and had placed his/her additional amount each year in a tax shelter, such as an RRSP or RHOSP, and had also added the tax savings, the difference would have been even more astronomical. A fair guess of tax savings of $300 per year, compounding at 8% per year over 35 years would make the total another $56,000 higher.

Let's not be dazzled with any one set of figures. The primary lessons to be learned are; the need for a person to know clearly what he/she needs; knowing the alternatives so that a person can compare prices and benefits; obtain good advice from various sources.

Anyone is free to write Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, Ontario M5S 2G8, for an opinion on a policy you are thinking of buying. Outline why you need it, the details of the policy, and your age.

This article was adapted by Harry Houtman from an article written by Ron Blunn which first appeared in the *Financial Times of Canada*, February 13-19, 1978. The chart is also reproduced with permission of the *Financial Times*, 1885 Leslie St., Don Mills, Ont. M3B 3J4.

Next week: Insurances you might consider avoiding.

Correction: On a per person basis, ownership of life insurance by Canadians ranks second, after that of the people of the United States. Canadians own an average of $9,500, Americans $10,000. The April 28 issue stated Americans, $70,000 incorrectly.

EVENTS

Quebec vancancies begin to cause concern

MONTREAL (CCP) — Church officials and congregations are becoming increasingly concerned about the possibility of a shortage of ministers in Quebec.

At the end of February, 23 of the 127 pastoral charges in the province were either "vacant" or served by ministers at or within months or retirement age.

But itself this situation is far from alarming — the vacancy total is not significantly different from previous years. In addition, most of the affected congregations receive part-time service from theological students or experienced ministers since last summer.

Several local ministers who have recently attended church meetings in other provinces report that the possibility of moving to Quebec makes many clergyman uneasy.

Max Preissler, who recently accepted a call to Ste. Anne de Bellevue (at the west end of Montreal Island), says such comments were frequent in the weeks before he came here from Oshawa.

"What will you do if the people of Quebec vote in favor of separation?" one of them asked.

"Whatever happens politically," Max says, "there will always be English-speaking people in Quebec who need ministers. The fact that we can't see the future clearly should not keep anyone from coming here."

The Preisslers were educated in English in Quebec. Under the language legislation, therefore, they have the right to send their children to either French- or English-language schools. The right to opt for English schooling obviously would not apply to most ministers coming here from other provinces.

As a result, United Church officials are looking into the possibility that clergymen may be eligible for "temporary status" under the language legislation. Such a status permits a family to send children to English-language school for three years, with a possible extension of three additional years.

There is considerable doubt, however, that ministers will meet the "temporary" qualification.

6th Annual

Grunninger Picnic

in Grand River Conservation Area, Rockwood, Ont. Rockwood is situated on Highway 7, between Guelph and Acton. For Grunnigers and aangetrouwden. We rent a pavillion in case of rain. **Saturday, June 17, 1978 at 10 a.m. COME ALL!**

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CALENDAR OF EVENTS

May 26	Chris Teeuwsen organ concert at 8:30 p.m., St. Thomas Anglican Church, 99 Ontario St., St.Catharines, Ont.
May 26	Annual meeting of Christian Counselling Services at Northern District Library, 40 Orchard View Blvd., Toronto, 7 p.m., Dr. Donald Evans, professor of philosophy, University of Toronto, guest speaker. Pre-registration at $5.
May 27	40th Anniversary — Holland Marsh Chr. Ref. Church. Social evening at 7:30 p.m.
May 28	40th Anniversary — Holland Marsh Chr. Ref. Church Anniversary Services at 10 a.m. and 7 p.m.
May 31	25th anniversary of Daughters of Priscilla ladies society, Hamilton (First) CRC social evening, 7:30 p.m. Former members invited.
June 3	25th anniversary of the Bethel Christian Reformed Church. 5 p.m. dinner and the social evening at 7:30 p.m.
June 9	25th anniversary dinner of the Society for Christian Instruction in Drayton at Moorefield Community Center at 7 p.m.
June 10	The Laudate Dominum Choir presents "The Elijah" by Mendelssohn) in the First Presbyterian Church, Chatham, Ont., at 8 p.m.
June 10	25th anniversary and social evening of the Burlington Christian Reformed Church.
June 11	25th anniversary service of the Burlington Chr. Ref. Church.
June 14	Hollandse Dag, Moorefield Park at 10 a.m. Speaker: Dr. J.F. Hoekstra.
June 17	Gruninger Picnic in Grand River Conservation area, Rockwood, Ont. at 10 a.m.
Sept. 9	Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.
October	Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 26	May 24	May 22 (noon)	May 19 (noon)
June 2	May 31	May 29 (noon)	May 26 (noon)
June 9	June 7	June 5 (noon)	June 2 (noon)

Live as Christ, but not in politics

Walking in the Resurrection by Myron Augsburger, published by Herald Press, Scottdale, Pennsylvania; price: $5.95. Reviewed by Rev. J. Van Harmelen.

Myron S. Augsburger is president and professor of Theology of Eastern Mennonite College and Seminary, Harrisonburg, Virginia.

This new book shows us that holiness of life is not a pious exercise apart from practical responsibility. It is rather, wholeness of life in relation to Christ, to oneself and to others. Walking in the resurrection means to recognize Jesus as Lord. And that's what this book is all about. It enters into the question: What does it mean to live in a world where Jesus Christ is risen, where He is alive and acting and where He is open for encounter any moment? and What is the character of the new life and the quality of fellowship described as walking in the resurrection?

The book breathes a wholesome spirit in relationship of born again people toward God, themselves and others.

Of special interest is the chapter about Government. The Mennonites emphasize the role of the Christian disciple as a witness to Christian integrity in society. They want to introduce society to a new humanity. They state: in law enforcement the state does not and cannot operate on the non resistant principles of Christ's kingdom. Therefore non-resistant Christians cannot undertake any service in the state or in society which would violate the principles of love and holiness as taught by Christ and His inspired apostles. Church and society stand so to speak over and against one another. "Non conformity will create a relationship between church and state of mutual criticism." But no participation!

If all Mennonites would just participate in North America in the government of the U.S. and Canada, many more Christians could be requested to rule. But for one who confesses Christ as Lord, the desire to rule is wrong. So you see: though it is a thought provoking book, it is still Menno Simons all the way.

Editor: Pete Layer

LET'S PLAY CHESS

THE MARCH LADDER

Contestants Problems:	#735	#736	#737	#738 Total	Sub-Total	Prev.	Total
points:							
K. Amsinga (II)	3	2	3	2	10	74	84
H. Brouwer	0	2	2	2	6	64	70
J. Wilms (II)	3	2	-	2	7	59	66
J. Willemsma (I)	0	1	-	-	1	51	52
R. Buist	3	2	2	0	7	39	46
H. Douma (I)	3	2	2	2	9	37	46
F. Vander Woude	1	0	-	0	1	44	45
B. Cooke	2	2	-	2	6	34	40
A.J. Klein	3	2	2	2	9	8	17
M. Melissen (V)	3	0	3	2	8	8	16
G. Bloemendal (III)	3	2	3	2	10	(97)	10

Comments: This month an unusual statistic: Each problem turned out to be equally difficult even though Problem #737 received the only comments for being too tough. There was a good try in each of the other problems which apparently gave most solvers a false sense of security. The solutions are written in a different format to save space. Please note that the start of each variation in three-movers is underlined and mate is sometimes shortened to m.

The diagrams for the second series in April (see Calvinist Contact, April 17) snould have been placed between the third and fourth lines rather than above the heading! Moreover A. in sifem should read A. as in diagram.

Solutions:

#735 (Camaroni) Key: 1. B-Q3 thr. 2. BxP mate. Variations: 1--, PxB; 2. R-K6 (thr: 3. N-B7). 2. --, R-N2; 3. NxP mate. 1. --, RxR; 2. BxRP (thr: 3. B-N7 m) 2. --, R-QN6; 3. B-B4 m. Try: 1. RxR?, B-N6 no mate.
#736 (Wielgos) Key: 1. N-Q7 thr. 2. Q-B3 Try: 1. NxR or N-Q1?, BxN no mate
#737 (Guljayev) Key: 1. Q-N7 threat: 2. R-B6, K-K4; 3. N-N4 m Variations: 1. --, K-B6; 2. R-K6, K-B5; 3. Q-K4 m. 2. --, KxN; 3. Q-N2 m. 1. --, K-K4; 2. RxN :thr: 3. Q-K4), P-B4; 3. NxP m. 1. --, K-B4; 2. N-N4 and 3. R-B6 m. 1. --, P-B4; 2. NxP, K-K5; 3. R-B3 m. 2.--, K-B6; 3. R-K6 m.
#738 (Nietveld) Key: 1. N-N8 thr. 2. NxB m. Try: 1. RxB?, RxN ch., no mate.

Dutch Solutions
#735: 1. Ld3, dr. 2. Le4: mat. #736: 1. Pd7 dr. 2. Dc3 mat
#737: 1. Db7 dr. 2. Tf6 en 3. Pg 4 mat. 1. --, Kf5; 2. Pg4 en 3. Tc6 mat. 1. --, f5, 2. Pd3: 1. --, Ke5; 2. Ta6: 1. --, Kf3; 2. Te6.
#738: 1. Pg8 dr. Pf6: mat

Attention

Toronto area subscribers

We both know that postal delivery in the greater Toronto area has been anything but good during recent months. It regularly takes Calvinist Contact four to six weeks to reach homes in Toronto — compared to an hour drive by car.

A recent letter-to-the-editor which we sent to The Globe and Mail concerning the deplorable postal situation, attracted the attention of a Member of Parliament, a mayor and a postmaster who make up a committee which is effectively looking into the reasons for mail delays in Toronto.

That committee wants to get your participation in a mail survey. It will give them, and us, some concrete facts about postal delays.

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